

Man
Free Masonry.

UNPARALLELED SUFFERINGS
OF
JOHN COUSTOS, *K*

WHO NINE TIMES UNDERWENT

The most Cruel Tortures ever invented by Man,

AND

SENTENCED TO THE GALLEY FOUR YEARS,

By Command of the INQUISITORS at LISBON,

IN ORDER TO EXTORT FROM HIM

The SECRETS of FREE MASONRY;

FROM WHENCE

He was released by the gracious Interposition of his late Majesty
KING GEORGE II.

Enriched with Sculptures, representing Coustos's Sufferings,
designed by BOITARD, and other Prints, by a
capital Artist.

TO THIS WORK IS SUBJOINED,

MANY VALUABLE PIECES ON MASONRY;

AND

A COMPLETE LIST OF REGULAR CHAPTERS.

BIRMINGHAM:

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The PUBLISHER to the READER.

*A*T a time when Free-Masonry flourishes in the most eminent degree all over the face of the globe; when brotherly love prevails, more particularly in this empire, than at any former period; witness the grand edifices erected in London, Edinburgh, &c. and the establishment of the Royal Cumberland School for the educating and maintaining the female Orphans of Free-Masons; in short, when the blessings of liberty (hitherto the boasted birthright of Brittons alone) begins to extend itself throughout Europe, a publication of this nature seems immediately necessary and applicable: The editor therefore humbly presumes to offer the following

lowing work to the patronage of the Fraternity, which he respectfully lays before them and the world.

The sufferings of Mr. John Coustos, in the horrid Inquisition in Portugal, where he underwent the most cruel tortures, sooner than divulge the secrets of the ROYAL ART, was thought by many of his brothers (whom the Editor consulted,) a proper present for every candidate for the honour of the Misteries of the Craft, as well as a very acceptable companion to those already of the Fraternity.

The TRACTS annexed have met the approbation of almost every one to whom they have been submitted, and if they meet a general acceptance, the publisher will, in himself, be highly gratified and amply requited.

TO HIS ROYAL HIGHNESS
HENRY FREDERIC,
DUKE OF CUMBERLAND AND STRATHERN,
EARL of DUBLIN, KNIGHT of the GARTER,
ADMIRAL OF THE WHITE,
RANGER OF WINSOR GREAT PARK,
AND
GRAND MASTER
OF THE
ANTIENT AND HONOURABLE SOCIETY
OF
FREE AND ACCEPTED MASONS,

THIS VOLUME IS,

With the most profound Respect Dedicated,

By Sir,

Your Royal Highness's

True and Faithful Brother,

And most humble Servant,

J. Sketchley.

THE ROYAL HIGHNESS
HER MAJESTY THE QUEEN

BY APPOINTMENT
TO HER MAJESTY THE QUEEN

OF THE ROYAL CHAPLAIN
AND OF THE ROYAL ORATORY

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OF THE ROYAL CHAPLAIN
AND OF THE ROYAL ORATORY

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INTRODUCTION.

I CAN justly affirm, that it was not vanity that induced me to publish the following accurate and faithful relation of my sufferings in the Inquisition of LISBON. A strong desire to justify myself with regard to the false accusations brought by that tribunal against me; as well as against the brotherhood of Free-Masons, of which I have the honour to be a member, were the chief motives for my taking up the pen. To this I will add, that I was very willing the whole world should receive all the lights and informations I was capable of giving it, concerning the shocking injustice, and the horrid cruelties exercised in the pretended holy office. Persons who live in countries where this tribunal is had in abomination, will, from the perusal of the following sheets, have fresh cause to bless providence, for not fixing their abode among the Spaniards, the Portuguese, or the Italians.

A

Such

Such of my readers as may happen to go and reside in countries where this barbarous tribunal is established, will here find very salutary instructions for their conduct; and, consequently, be less liable to fall into the hands of the unrelenting Inquisitors.

Those who, spite of all the precautions taken by them, may yet have the sad misfortune to become their innocent victims, will here be taught to avoid the snares laid, in order to aggravate the charge brought against them. These snares ought the more to be guarded against, as they are but too often spread by the Inquisitors, merely to give a specious air of justice and equity to their iniquitous prosecutions.

For this Reason, I shall first give an impartial relation of my own prosecution and sufferings, on account of my being a Free-Mason. I shall add, for the satisfaction of the curious, a succinct history of the pretended holy office; its origin; its establishment in France, Italy, Spain and Portugal; the manner how it grasped, by insensible degrees, the supreme authority now exercised

INTRODUCTION. 3

exercised by it, not only against those considered by it as heretics, but even against Roman Catholics: how prisoners are proceeded against; the tortures inflicted on them, in order to extort a confession; the execution of persons sentenced to die; with an accurate description of the *Auto da Fé*, or gaol delivery, as we may term it; together with the sufferings of many persons who fell victims to this tribunal. I likewise will add a plan of the house of the Inquisition at Lisbon, in which I was confined sixteen months, and whence I was removed to the galley, as it is called, in that city. I will describe this Portuguese galley; and the manner how prisoners are lodged and treated in both those places.

I shall conclude with a comparison between the methods employed by the primitive church, in order to suppress heresy, and convert heretics; and those now made use of by the Inquisitors (under the cloak of religion) indiscriminately towards all mankind, for the same purpose, as they pretend. I shall relate what I myself was eye-witness of; and will annex the remarks of many ill-fated Roman Catholics, who, as

well as myself, were the innocent victims to this dreadful tribunal.

I shall think it a happiness, if the relation which I now offer should be found of use to the public; and shall consider it as a still greater, in case it may help to open the eyes of those, who, hurried on by an indiscreet, or rather blind zeal, think it a meritorious work, in the fight of heaven, to persecute all persons whose religious principles differ from theirs.

In order to give the reader all the proof possible, in the nature of the thing, that I have really undergone the tortures mentioned in the following account of my sufferings, I shewed the marks still remaining on my arms and legs, to Dr. Hoadly, Mr. Hawkins, and Mr. Cary, surgeons: and I think myself particularly obliged to these gentlemen, for the leave they have given me to assure the public, they were quite satisfied that the marks must have been the effect of very great violence; and that, in their situation, they correspond exactly to the description of the torture.

THE
H I S T O R Y
OF THE
SUFFERINGS OF JOHN COUSTOS,
IN THE
INQUISITION AT LISBON.

I Am a native of Berne in Switzerland, and a lapidary by profession. In 1716, my father came, with his whole family, to London; and as he proposed to settle in England, he got himself naturalized there.

After living twenty-two years in that city, I went, at the solicitation of a friend, to Paris, in order to work in the galleries of the Louvre. Five years after I left this capital, and removed to Lisbon, in hopes of finding an opportunity of going to Brasil, where I flattered myself that
I should



I should make my fortune. But the king of Portugal, whom I addressed in order to obtain permission for this purpose, being informed of my profession, and the skill I might have in diamonds, &c. his majesty, by the advice of his council, refused my petition, upon the supposition that it would be no ways proper to send a foreigner, who was a lapidary, into a country abounding with immense treasures, whose value the government endeavours, by all means possible, to conceal, even from the inhabitants

Whilst I was waiting for an answer, from court, to my petition, I got acquainted with several substantial jewellers, and other persons of credit, in Lisbon; who made me the kindest and most generous offers, in case I would reside among them, which I accepted, after having lost all hopes of going to Brasil. I now was settled in the above-mentioned city, equally to the satisfaction of my friends, my employers, and myself; having a prospect of gaining where-withal, not only to support my family with decency, but also to lay up a competency for old age,

age, could I but have escaped the cruel hands of the Inquisitors.

I must observe, by the way, that the Inquisitors have usurped so formidable a power in Spain and Portugal, that the monarchs of those kingdoms are no more, if I may be allowed the expression, than as their chief subjects. Those tyrants do not scruple to incroach so far on the privilege of kings, as to stop, by their own authority, at the post-office, the letters of all whom they take it into their heads to suspect. In this manner I myself was served, a year before the Inquisitors had ordered me to be seized; the design of which, I suppose, was to see, whether among the letters of my correspondents, some mention would not be made of Free-Masonry; I passing for one of the most zealous members of that art, which they resolved to persecute, upon pretence that enormous crimes were committed by its professors. However, though the Inquisitors did not find, by one of my intercepted letters, that Free-Masonry either struck at the **R**omish religion, or tended to disturb the government; still they
were

were not satisfied, but resolved to set every engine at work, in order to discover the mysteries and secrets of Masonry. For this purpose, they concluded that it would be proper to seize one of the chief Free-Masons in Lisbon; and accordingly I was pitched upon, as being the master of a lodge; they likewise cast their eye on a warden, an intimate friend of mine, Mr. Alexander James Mouton, a diamond cutter, born in Paris, and a Romanist. He had been settled six years, before his seizure, at Lisbon, in which city he was a house-keeper; and where his integrity, skill, and behaviour were such, as gained him the approbation of all to whom he was known.

The reader is to be informed, that our lodges, in Lisbon, were not kept at taverns, &c. but alternately at the private houses of chosen friends. In these we used to dine together, and practise the secrets of Free-Masonry.

As we did not know that our art was forbid in Portugal, we were soon discovered by the barbarous zeal of a lady, who declared, at confession,

fession, that we were Free-Masons; that is, in her opinion, monsters in nature, who perpetrated the most shocking crimes. This discovery immediately put the vigilant officers of the Inquisition upon the scent after us; on which occasion my friend Mr. Mouton fell the first victim, he being seized in manner following.

A jeweller and goldsmith, who was a familiar of the holy office, sent a friend, (a Free-Mason also) to Mr. Mouton; upon pretence that he wanted to speak with him, about mending a diamond weighing four carats. They agreed upon the price; but as this was merely an artifice, in order for our familiar to know the person of the said Mouton, he put him off for two days; upon pretence that he must first enquire of the owner of the diamond, whether he approved of the price settled between them.

I happened to be at that time with Mr. Mouton; a circumstance which gave the highest joy to the jeweller; finding that he had got a sight, at one and the same time, of the very two

B

Free-

Free-Masons whom the Inquisitors were determined to seize.

At our taking leave, he desired us to come together, at the time appointed, to which we both agreed. The jeweller then made his report to the Inquisitors, who ordered him to seize us, when we should return about the diamond in question.

Two days being elapsed, and my business not permitting me to accompany Mr. Mouton, he went alone to the jeweller, to fetch the diamond, which was computed to be worth an hundred moidores. The first question the jeweller asked, after the usual compliments, was, "Where is your friend Coustos?"—As this jeweller had before shown me some precious stones, which he pretended I should go to work upon, Mr. Mouton, imagining he was desirous of putting them instantly into my hands, replied: "That I was upon 'Change; and that, if he thought proper, he would go and fetch me." However, as this familiar, and five subaltern officers of the Inquisition, who were along with him, were

were afraid of losing half their prey; they inveigled Mr. Mouton into the back shop, upon pretence of asking his opinion concerning certain rough diamonds. After several signs and words had passed between them, the oldest of the company rising up, said, he had something particular to communicate to Mr. Mouton; upon which he took him behind a curtain; when, enquiring his name and surname, he told him that he was his prisoner, in the king's name.

Being sensible that he had not committed any crime for which he could incur his Portuguese majesty's displeasure, he gave up his sword the moment it was demanded of him. Immediately several trusty officers of the Inquisition, called familiars, fell upon him to prevent his escaping: they then commanded him not to make the least noise, and began to search him. This being done, and finding he had no weapons, they asked whether he was desirous of knowing in whose name he had been seized? Mr. Mouton answered in the affirmative: " We seize you
" (said they) in the name of the Inquisition;
" and, in its name, we forbid you to speak, or

"murmur ever so little." Saying these words, a door at the bottom of the jeweller's shop, and which looked into a narrow bye-lane, being opened; the prisoner, accompanied by a commissary of the holy office, was thrown into a small chaise, where he was so closely shut up, (it being noon day,) that no one could see him. This precaution was used to prevent his friends from getting the least information concerning his imprisonment; and consequently from using their endeavours to procure his liberty.

Being come to the prison of the Inquisition, they threw him into a dungeon, and there left him alone; without indulging him the satisfaction they had promised, which was, to let him speak, immediately upon his arrival, to the president of the holy office; to know from him, the reason of his detainer. On the contrary, they were so cruel to Mr. Mouton's reputation, as to spread a report he was gone off with the diamond above-mentioned. But how greatly were every one of his friends surprised and shocked at this slander! As we all entertained the highest idea of his probity, none of

us

us would give credit to this vile report; whence we unanimously agreed, after duly weighing this matter, to go in a body to the jeweller, who was the owner of the diamond, and offer him the full payment of it; firmly persuaded, that nothing but the most fatal and unexpected accident could have made him disappear thus suddenly, without giving some of his friends notice of it. However, the jeweller refused our offer in the politest manner; assuring us at the same time, that the owner of the diamond was so wealthy a man, that the loss of it would be but a trifle to him.

But as truth frequently breaks through all the veils with which falsehood endeavours to cloud her; this generosity in persons to whom we were, in a great measure, strangers, made us suspect some iniquitous, dark act. Our conjecture appeared but too well grounded, from the severe persecution that was immediately raised against the Free-Masons; I myself being seized four days after.

I perhaps

I perhaps should have escaped their merciless paws, had I not been betrayed, in the most barbarous manner, by a Portuguese friend of mine, as I falsely supposed him to be; and whom the holy office had ordered to watch me narrowly. This man seeing me in a coffee-house, the 5th of March, 1742-3, between nine and ten at night; went and gave notice thereof to nine officers of the Inquisition, who were lying in wait for me, with a chaise, near that place.

I was in the utmost confusion, when, at my going out of the coffee-house with two friends, the above officers seized me only. Their pretence for this was, that I had passed my word for the diamond which Mr. Mouton had run away with: that I must certainly be his accomplice, since I had engaged my friends to offer to pay for the diamond; all which (added they) I must have done in no other view than to conceal my villany. It was to no purpose that I alledged a thousand things in my own justification. Immediately the wretches took away my sword; hand-cuffed me; forced me into a chaise drawn

drawn by two mules; and in this condition I was hurried away to the prison of the Inquisition.

But, spite of these severities, and their commanding me not to open my lips, I yet called aloud to one of my friends (Mr. Richard) who had been at the coffee-house with me, and was a Free-Mason; conjuring him to give notice to all the rest of our brethren and friends, of my being seized by command of the holy office, in order that they might avoid the misfortune which had befallen me, by going voluntarily to the Inquisitors, and accusing themselves.

I must take notice, that the Inquisitors very seldom cause a person to be seized in broad daylight, except they are almost sure that he will make no noise nor resistance. This is a circumstance they observe very strictly, as is evident from the manner in which they took Mr. Mouton. Farther, they frequently make use of the king's name and authority on these occasions, to seize and disarm the pretended criminal, who is afraid to disobey the orders he
hears

hears pronounced. But as darkness befriends deeds of villany, the Inquisitors, for this reason, usually cause their victims to be secured in the night.

The Portugueze, and many foreigners, are so apprehensive of the sinister accidents which often happen at Lisbon in the night-time, especially to a person who ventures out alone, that few are found in the streets of this city at a late hour.

I imagined myself so secure in the company of my friends, that I should not have been afraid of resisting the officers in question, had the former lent me their assistance. But unhappily for me, they were struck with such a sudden panic, that every one of them fled; leaving me to the mercy of nine wretches, who fell upon me in an instant.

They then forced me to the prison of the Inquisition, where I was delivered up to one of the officers of this pretended holy place. This officer presently calling four subalterns, or guards,

guards, these took me to an apartment, till such time as notice should be given to the president of my being caught in their snare.

A little after, the above-mentioned officer coming again, bid the guards search me; and take away all the gold, silver, papers, knives, scissors, buckles, &c. I might have about me. They then led me to a lonely dungeon, expressly forbidding me to speak loud, or knock at the walls; but that, in case I wanted any thing, to beat against the door, with a padlock that hung on the outward door; and which I could reach, by thrusting my arm through the iron grates. It was then that, struck with all the horrors of a place of which I had heard and read such baleful descriptions, I plunged at once into the blackest melancholy; especially when I reflected on the dire consequences with which my confinement might very possibly be attended.

I passed a whole day and two nights in these terrors, which are the more difficult to describe, as they were heightened at every little interval, by the complaints, the dismal cries, and hollow
C groans

groans (echoing through this dreadful mansion) of several other prisoners, my neighbours; and which the solemn silence of the night made infinitely more shocking. It was now that time seemed to have lost all motion, and these threescore hours appeared to me like so many years.

However, afterwards calling to mind, that grief would only aggravate my calamity, I endeavoured to arm my soul with patience; and to habituate myself, as well as I could, to woe. Accordingly I roused my spirits; and banishing for a few moments, these dreadfully mournful ideas, I began to reflect seriously, on the methods how to extricate myself from this labyrinth of horrors. My consciousness that I had not committed any crime which could justly merit death, would now and then soften my pangs; but immediately after, dreadful thoughts overspread my mind, when I imaged to myself the crying injustice of which the tribunal, that was to judge me, is accused. I considered that, being a protestant, I should inevitably feel, in its utmost rigours, all that rage and
barbarous

barbarous zeal could infuse in the breast of monks; who cruelly gloried, in committing to the flames, great numbers of ill-fated victims, whose only crime was their differing from them in religious opinions; or rather who were obnoxious to those tygers, merely because they thought worthily of human nature; and had, in the utmost detestation, these Romish barbarities, which are not to be paralleled in any other religion.

These apprehensions, together with the reflections which reason suggested to me, viz. that it would be highly incumbent on me to calm the tumult of my spirits, in order to prevent my falling into the snares which my judges would not fail to spread round me; either by giving them an opportunity of pronouncing me guilty, or by forcing me to apostatize from the religion in which I was born; these things, I say, worked so strongly on my mind, that, from this moment, I devoted my whole thoughts to the means of my justification. This I made so familiar to myself, that I was persuaded neither the partiality of my judges; nor the dreadful

ideas I had entertained of their cruelty, could intimidate me, when I should be brought before them; which I accordingly was, in a few days, after having been shaved, and had my hair cut by their order.

I now was led, bare-headed, to the president and four Inquisitors, who, upon my coming in, bid me kneel down, lay my right hand on the bible; and swear, in the presence of Almighty God, that I would speak truly with regard to all the questions they should ask me. These questions were; my christian and surnames; those of my parents; the place of my birth, my profession, religion, and how long I had resided in Lisbon. This being done, they addressed me as follows: — ‘ Son, you have
‘ offended and spoke injuriously of the holy of-
‘ fice, as we know from very good hands; for
‘ which reason we exhort you to make a con-
‘ fession of, and to accuse yourself of the seve-
‘ ral crimes you may have committed, from
‘ the time you was capable of judging between
‘ good and evil, to the present moment. In
‘ doing this, you will excite the compassion of
‘ this

• this tribunal, which is ever merciful and kind
• to those who speak the truth.'

It was then they thought proper to inform me, that the diamond mentioned in the former pages, was only a pretence they had employed, in order to get an opportunity of seizing me. I now besought them, 'To let me know the
• true cause of my imprisonment; that, having
• been born and educated in the protestant religion, I had been taught, from my infancy,
• not to confess myself to men, but to God,
• who, as he only can see into the inmost recesses of the human heart, knows the sincerity
• or insincerity of the sinner's repentance, who
• confessed to him; and being his creator, it
• was he only could absolve him.'

The reader will naturally suppose, that they were no ways satisfied with my answer;—'They
• declaring, that it would be indispensably necessary for me to confess myself, what religion
• soever I might be of; otherwise, that a confession would be forced from me, by the expedients

'pedients the holy office employed for that
'purpose.'

To this I replied, 'That I had never spoke
'in my life against the Romish religion; that I
'had behaved in such a manner, ever since my
'living at Lisbon, that I could not be justly ac-
'cused of saying or doing any thing contrary
'to the laws of the kingdom, either as to spi-
'rituals or temporals, that I had also imagined
'the holy office took cognizance of none but
'those persons who were guilty of sacrilege,
'blasphemy, and such like crimes, whose de-
'light is to depreciate and ridicule the myste-
'ries received in the Romish church, but of
'which I was no ways guilty.' They then re-
manded me back to my dungeon, after exhort-
ing me to examine my conscience.

Three days after, they sent for me, to inter-
rogate me a second time. The first question
they asked was; 'Whether I had carefully look-
'ed into my conscience, pursuant to their in-
'junction.' I replied, 'That after carefully
'reviewing all the past transactions of my life,
'I did

‘ I did not remember my having said or done
‘ any thing that could justly give offence to the
‘ holy office; that from my most tender youth,
‘ my parents, who had been forced to quit
‘ France for their religion; and who knew, by
‘ sad experience, how highly it concerns every
‘ one that values his ease, never to converse
‘ on religious subjects, in certain countries;
‘ that my parents, (I say) had advised me ne-
‘ ver to engage in disputes of this kind, since
‘ they usually embittered the minds of the con-
‘ tending parties, rather than reconciled them;
‘ farther, that I belonged to a society, com-
‘ posed of persons of different religions; one of
‘ the laws of which society expressly forbid its
‘ members ever to dispute on those subjects up-
‘ on a considerable penalty.’ As the Inquisitors
confounded the word society with that of reli-
gion; I assured them, ‘ that this society could
‘ be considered as a religious one, no other-
‘ wise than as it obliged its several members to
‘ live together in charity and brotherly love,
‘ how widely soever they might differ in religi-
‘ ous principles.—They then enquired, how
‘ this society was called?’—I replied,—‘ That
‘ if

‘ if they had ordered me to be seized, because I
‘ was one of its members, I would readily tell
‘ them its name: I thinking myself not a little
‘ honoured in belonging to a society, which
‘ boasted several christian kings, princes, and
‘ persons of the highest quality among its
‘ members; and that I had been frequently in
‘ company with some of the latter, as one of
‘ their brethren.’

Then one of the Inquisitors asked me, ‘ Whe-
‘ ther the name of this society was a secret?’ I
answered, ‘ that it was not; that I could tell
‘ it them in French or English, but was not able
‘ to translate it into Portuguese.’ Then all of
them fixing, on a sudden, their eyes attentive-
ly on me, repeated, alternately, the words
Free-Mason, or Franc-Macon. From this in-
stant I was firmly persuaded, that I had been
imprisoned solely on account of Masonry.

They afterwards asked, ‘ What were the con-
‘ stitutions of this society.’ I then set before
them, as well as I could, ‘ the ancient tradi-
‘ tions relating to this noble art, of which (I
‘ told

‘ told them) James VI. king of Scotland,* had
 ‘ declared himself the protector, and encour-
 ‘ aged his subjects to enter among the Free-
 ‘ Mafons: that it appeared, from authentic
 ‘ manuscripts, that the kings of Scotland had
 ‘ so great a regard for this honourable society,
 ‘ on account of the strong proofs its members
 ‘ had ever given of their fidelity and attach-
 ‘ ment; that those monarchs established the
 ‘ custom among the brethren, of saying, when-
 ‘ ever they drank, *God preserve the king and the*
 ‘ *brotherhood*: that this example was soon fol-
 ‘ lowed by the Scotch nobility and the clergy,
 ‘ who had so high an esteem for the brother-
 ‘ hood, that most of them entered into the
 ‘ society.

‘ That it appeared from other traditions,
 ‘ that the kings of Scotland had frequently
 ‘ been grand masters of the Free-Mafons; and
 ‘ that, when the kings were not such, the so-
 ‘ ciety were impowered to elect, as grand

* The constitutions of the Free-Mafons, &c. for the use
 of the lodges, by Dr. Anderfon, page 38, London, 1723.
 Some other passages here, are taken from the same work.

D

‘ Master,

‘ Master, one of the nobles of the country,
‘ who had a pension from the sovereign; and
‘ received, at his election, a gift from every
‘ Free-Mason in Scotland.’

I likewise told them; ‘ That queen Eliza-
‘ beth, ascending the throne of England, at a
‘ time that the kingdom was greatly divided by
‘ factions and clashing interests; and taking
‘ umbrage at the various assemblies of great
‘ numbers of her subjects, as not knowing the
‘ designs of those meetings; she resolved to
‘ suppress the assemblies of the Free-Masons:
‘ however, that, before her Majesty proceeded
‘ to this extremity, she commanded some of
‘ her subjects to enter into this society, among
‘ whom was the archbishop of Canterbury, pri-
‘ mate of her kingdom: that these, obeying
‘ the queen’s orders, gave her so very advan-
‘ tageous a character, of the fidelity of the
‘ Free-Masons, as removed, at once, all her
‘ majesty’s suspicions and political fears: so
‘ that the society have, ever since that time,
‘ enjoyed in Great Britain, and the places sub-
‘ ject

‘ ject to it, all the liberty they could wish for,
‘ and which they have never once abused.’

They afterwards enquired, ‘ What was the
‘ tendency of this society?’—I replied: ‘ Every
‘ Free-Mason is obliged, at his admission, to
‘ take an oath, on the holy gospel, that he will
‘ be faithful to the king; and never enter into
‘ any plot or conspiracy against his sacred per-
‘ son, or against the country where he resides:
‘ and that he will pay obedience to the magis-
‘ trates appointed by the monarch.’

I next declared, ‘ That charity was the foun-
‘ dation, and the soul, as it were, of the so-
‘ ciety; as it linked together the several indivi-
‘ duals of it, by the tie of fraternal love; and
‘ made it an indispensable duty to assist, in the
‘ most charitable manner, without distinction
‘ of religion, all such necessitous persons as
‘ were found true objects of compassion.’—It
was then they called me liar; declaring, ‘ that
‘ it was impossible this society should profess
‘ the practice of such good maxims, and yet be
‘ so very jealous of its secrets as to exclude

'women from it.' The judicious reader will perceive, at once, the weakness of this inference, which perhaps would be found but too true, were it applied to the inviolable secrecy observed by this pretended holy office, in all its actions.

They presently gave orders for my being conveyed into another deep dungeon; the design of which, I suppose, was to terrify me completely; and here I continued seven weeks. It will be naturally supposed, that I now was overwhelmed with grief. I will confess, that I then gave myself up entirely for lost; and had no resource left but in the Almighty, whose aid I implored continually with the utmost fervency.

During my stay in this miserable dungeon, I was taken three times before the Inquisitors. The first thing they made me do was, to swear on the bible, that I would not reveal the secrets of the Inquisition; but declare the truth with regard to all such questions as they should put to me: they added, 'That it was their firm opinion that Masonry could not be founded
' on

‘ on such good principles as I, in my former
‘ interrogatories, had affirmed; and that, if
‘ this society of Free-Masons was so virtuous as
‘ I pretended, there was no occasion of their
‘ concealing, so very industriously, the secrets
‘ of it.’

I told them, ‘ That as secrecy * naturally
‘ excited curiosity, this prompted great num-
‘ bers

* One of the principal parts that makes a man be deemed wise, is his intelligent strength and ability to cover and conceal such honest secrets as are committed to him, as well as his own serious affairs. And whoever will peruse sacred and profane history, shall find a great number of virtuous attempts (in peace and war) that never reached their designed ends, through defect of secret concealment; and yet, besides such unhappy prevention, infinite evils have thereby ensued. But before all other examples, let us consider that which excels all the rest derived even from God himself. Who so especially preserves his own secrets to himself, never letting any man know what should happen on the morrow; nor could the wise men in ages past, divine what should befall us in this age: whereby we may readily discern that God himself is well pleased with secrecy. And although (for man’s good) the Lord has been pleased to reveal some things, yet it is impossible at any time to change or alter his determination, in regard whereof the reverend
wife

' bers of persons to enter into this society; that
 ' all the monies given by members, at their
 ' admission therein, were employed in works
 ' of charity: that by the secrets which the se-
 ' veral members practised, a true Mason in-
 ' stantly knew whether a stranger, who would
 ' introduce himself into a lodge, was really a
 ' Free-Mason; that, was it not for such pre-
 ' cautions,
 wise men of ancient times, evermore affected to perform
 their intentions secrecy.

The Athenians had a statue of brass, which they bowed
 to; the figure was made without a tongue, to declare se-
 crecy thereby.

The servants of Plancus are much commended, because
 no torment could make them confess the secret which their
 master intrusted them with.

Likewise the servant of Cato the orator was cruelly tor-
 mented, but nothing could make him reveal the secrets of
 his master.

Aristothe was demanded what thing appeared most diffi-
 cult to him; he answered, to be secret and silent.

To this purpose St. Ambrose, in his offices, placed among
 the principal foundations of virtue, the patient gift of si-
 lence.

The

‘cautions, this society would form confused assemblies of all sorts of people, who, as they were not obliged to pay obedience to the orders of the master of the lodge; it consequently would be impossible to keep them within the bounds of that decorum and good manners, which are exactly observed, upon certain penalties, by all Free-Masons.

‘That

The wise king Solomon says in his proverbs, that a king ought not to drink wine, because drunkenness is an enemy to secrecy; and, in his opinion, he is not worthy to reign that cannot keep his own secrets; he furthermore says, that he which discovers secrets is a traitor, and he which conceals them is a faithful brother: he likewise says, that he that refraineth his tongue, keeps his soul.

Therefore I am of opinion, that if secrecy and silence be duly considered, they will be found most necessary to qualify a man for any business of importance: if this be granted, I am confident that no man will dare to dispute that Free-Masons are superior to all other men, in concealing their secrets, from time immemorial; which the power of gold, that often has betrayed kings and princes, and sometimes overturned whole empires, nor the most cruel punishments could never extort the secret (even) from the weakest member of the whole fraternity.

‘ That the reason why women were excluded this society, was, to take away all occasion for calumny and reproach, which would have been unavoidable, had they been admitted into it. Farther, that since women had, in general, been always considered as not very well qualified to keep a secret; the founders of the society of Free-Masons, by their exclusion of the other sex, thereby gave a signal proof of their prudence and wisdom.’

They then insisted upon my revealing to them the secrets of this art.—‘ The oath (says I) taken by me at my admission, never to divulge them, directly or indirectly, will not permit me to do it; conscience forbids me; and I therefore hope your Lordships are too equitable to use compulsion.’ They declared, ‘ That my oath was as nothing in their presence, and that they would absolve me from it.’—Your Lordships (continued I) are very gracious; but as I am firmly persuaded, that it is not in the power of any being upon earth to free me from my oath, I am firmly determined never to violate it.’ This was more than

than enough to make them remand me back to my dungeon, where, a few days after, I fell sick.

A physician was then sent, who finding me exceedingly ill, made a report thereof to the Inquisitors. These, upon their being informed of it, immediately gave orders for my being removed from this frightful dungeon, into another, which admitted some glimmerings of day light. They appointed, at the same time, another prisoner to look after me during my sickness, which, very happily, was not of long continuance.

Being recovered, I was again taken before the Inquisitors, who asked me several new questions with regard to the secrets of Masonry; 'and whether, since my abode in Lisbon, I 'had received any Portugueze into the society?'—I replied, 'that I had not: that it was 'true, indeed, that Don Emanuel de Sousa, 'Lord of Calliaris, and Captain of the German 'Guards, hearing that the person was at Lisbon, who had made the Duke de Villeroy a

E

' Free-

‘ Free-Mason by order of the French king
‘ Lewis XV. Don Emanuel had desired Mr. de
‘ Chavigny, at that time minister of France at
‘ the Portugueze court, to enquire for me: but
‘ that, upon my being told that the king of
‘ Portugal would not permit any of his subjects
‘ to be Free-Masons, I had desired two of the
‘ brethren to wait on Mr. de Calliaris above-
‘ mentioned, and acquaint him with my fears;
‘ and to assure him, at the same time, that, in
‘ case he could obtain the king’s leave, I was
‘ ready to receive him into the brotherhood; I
‘ being resolved not to do any thing which
‘ might draw upon me the indignation of his
‘ Portugueze majesty: that Mr. de Calliaris
‘ having a very strong desire to enter into our
‘ society, declared, that there was nothing in
‘ what I had observed with regard to his ma-
‘ jesty’s prohibition; it being (added this no-
‘ bleman) unworthy of the regal dignity, to
‘ concern itself with such trifles. However,
‘ being certain that I spoke from very good au-
‘ thority; and knowing that Mr. de Calliaris
‘ was a nobleman of great œconomy; I found
‘ no other expedient, to disengage myself from
‘ him,

‘ him, than by asking fifty moidores for his reception; a demand which, I was persuaded, would soon lessen, or rather suppress at once, the violent desire he might have to enter into the society of Free-Masons.’

To this one of the Inquisitors said:—‘ That it was not only true that his Portuguese majesty had forbid any of his subjects to be made Free-Masons; but that there had been fixed up, five years before, upon the doors of all the churches in Lisbon, an order from his holiness, strictly enjoining the Portuguese in general, not to enter into this society; and even excommunicated all such as were then, or should afterwards become members of it.’ —Here I besought them to consider, ‘ that if I had committed any offence in practising Masonry at Lisbon, it was merely through ignorance; I having resided but two years in Portugal: that, farther, the circumstance just now mentioned by them, entirely destroyed the charge brought against me, viz. of my being the person who had introduced Free-Masonry in Portugal.’ —They answered, ‘ that

' as I was one of the most zealous partizans of
 ' this society, I could not but have heard, dur-
 ' ing my abode in Lisbon, the orders issued by
 ' the holy father.' I silenced them, by ' the
 ' comparison I made between myself and a
 ' traveller, (a foreigner) who, going to their
 ' capital city, and spying two roads leading to
 ' it, one of which was expressly forbid (upon
 ' pain of the severest punishment) to strangers,
 ' though without any indication or tokens
 ' being set up for this purpose; that this
 ' stranger, I say, should thereby strike acci-
 ' dentally, merely through ignorance, into the
 ' forbidden road.'

They afterwards charged me with ' drawing
 ' away Roman Catholics, of other nations, re-
 ' siding in 'Lisbon.' — I represented to them,
 ' that Roman Catholics must sooner be inform-
 ' ed of the pope's injunction than I, who was
 ' a protestant: that I was firmly of opinion,
 ' that the severe orders issued by the Roman
 ' pontiff, had not a little prompted many to
 ' enter among the Free-Masons: that a man,
 ' who was looked upon as a heretic, was no
 ' ways

‘ ways qualified to win over persons who considered him as such: that a Free-Mason, who professed the Romish religion, was, I presumed, the only man fit to seduce and draw away others of the same persuasion with himself; to get into their confidence; and remove successfully such scruples as might arise in their minds, both with regard to the injurious reports spread concerning Masonry, and to the pope’s excommunication; of which a vile heretic entertained an idea far different from that of the Romanists.’—They then sent me back to my dungeon.

Being again ordered to be brought before the Inquisitors, they insisted upon my letting them into the secrets of Masonry; threatening me, in case I did not comply.—I persisted, as before, ‘ in refusing to break my oath; and besought them, either to write, or give orders for writing, to his Portuguese majesty’s ministers both at London and Paris; to know from them, whether any thing was ever done in the assemblies of the Free-Masons, repugnant to decency and morality; to the dictates

‘ of

‘ of the Romish faith; or to the obedience
‘ which every good christian owes to the in-
‘ junctions of the monarch, in whose domi-
‘ nions he lives.’ I observed farther, ‘ that the
‘ king of France, who is the eldest son of the
‘ church, and despotic in his dominions,
‘ would not have bid his favourite enter into a
‘ society proscribed by mother-church; had he
‘ not been firmly persuaded that nothing was
‘ transacted in their meetings, contrary to the
‘ state, to religion, and to the church.’ I af-
terwards referred them to Mr. Dogood, an
Englishman, who was born a Roman Catholic
and a Free-Mason. — This gentleman had tra-
velled with, and was greatly beloved by Don
Pedro Antonio, the king’s favourite; and who
(I observed farther) ‘ having settled a lodge in
‘ Lisbon fifteen years before, could acquaint
‘ them, in case he thought proper, with the
‘ nature and secrets of Masonry.’ — The Inqui-
sitors commanded me to be taken back to my
dismal abode.

Appearing again before them, they did not
once mention the secrets of Masonry; but took
notice

notice that I, in one of my examinations, had said, ‘ that it was a duty incumbent on Free-Masons to assist the needy;’ upon which they asked, ‘ whether I had ever relieved a poor object?’—I named to them a lying-in woman, a Romanist, who being reduced to the extremes of misery, and hearing that the Free-Masons were very liberal of their alms, she addressed herself to me, and I gave her a moidore. I added, ‘ that the convent of the Franciscans having been burnt down, the fathers made a gathering; and I gave them, upon the exchange, three quarters of a moidore.” I declared farther, ‘ that a poor Roman Catholic, who had a large family, and could get no work; being in the utmost distress, had been recommended to me, by some Free-Masons; with a request that we would make a purse, among ourselves, in order to set him up again, and thereby enable him to support his family: that accordingly we raised among seven of us who were Free-Masons, ten moidores; which money I myself put into his hands.’

They

They then asked me, 'whether I had given my
 ' own money in alms?' I replied, ' that these
 ' arose from the forfeits of such Free-Masons as
 ' had not attended properly the meetings
 ' of the brotherhood.' ' What are the faults
 ' (said they) committed by your Brother-Ma-
 ' sons, which occasion their being fined?—
 ' Those who take the name of God in vain,
 ' pay the quarter of a moidore; such as utter
 ' any other oath, or pronounce obscene
 ' words, forfeit a new crusade; * all who are
 ' turbulent, or refuse to obey the orders of the
 ' master of the lodge, are likewise fined.'
 They remanded me back to my dungeon, hav-
 ing first enquired the name and habitation of
 the several persons hinted at a little higher; on
 which occasion I assured them, ' that the last
 ' mentioned was not a Free-Mason; and that
 ' the Brethren assisted, indiscriminately, all
 ' sorts of people, provided they were real ob-
 ' jects of charity.'

I naturally concluded, from the behaviour of
 the Inquisitors, at my being brought before
 them

* A new crusade is 2s. 6d. sterling.

them four days after, that they had enquired into the truth of the several particulars related before. They now did not say a word concerning Masonry, but began to work with different engines.

They then employed all the powers of their rhetoric to prove, ' that it became me to consider my imprisonment, by order of the holy office, as an effect of the goodness of God; ' who (added they) intended to bring me to a ' serious way of thinking; and, by this means, ' lead me into the paths of truth, in order that ' I might labour efficaciously at the salvation of ' my soul. That I ought to know that Jesus ' Christ had said to St. Peter; *Thou art Peter, ' and upon this rock I will build my church, and ' the gates of hell shall not prevail against it; ** ' whence it was my duty to obey the injunctions of his holiness, he being St. Peter's successor.'—I replied, with spirit and resolution, ' that I did not acknowledge the Roman pontiff, ' either as successor to St. Peter, or as infalli-

* St. Matthew.

' ble: that I relied entirely, with regard to
' doctrine, on the Holy Scriptures, these being
' the sole guide of our faith: I besought them
' to let me enjoy, undisturbed, the privileges
' allowed the English in Portugal: that I was
' resolved to live and die in the communion
' of the church of England; and therefore that
' all the pains they might take to make a con-
' vert of me, would be ineffectual.'

Notwithstanding the repeated declarations made by me, that I would never change my religion, the Inquisitors were as urgent as ever. Encouraged by the apostacy of one of my Brother-Masons, they flattered themselves with the hopes of prevailing upon me to imitate him; and, for this purpose, offered to send some English friars to me, who (they said) would instruct me; and so fully open my eyes, that I should have a distinct view of my wretched condition, which (they declared) was the more deplorable, as I was now wholly insensible of its danger.

Finding

Finding me still immoveable, and that there was no possibility of their making the least impression on me; the indulgence which they seemed to show at the beginning of my examination, was suddenly changed to fury; they venting the most injurious expressions; ‘ calling me heretic, and saying that I was damned.’ Here I could not forbear replying, ‘ that I was no heretic; but would prove, on the contrary, that they themselves were in an error.’ and now, raising their voice; ‘ take care (cried they, with a tone of authority) what you say.’ ‘ I advance nothing, (replied I) but what I am able to prove. Do you believe, (continues I) that the words of our Lord Jesus Christ, as found in the New Testament are true?’— They answered in the affirmative. ‘ But what inference (said they) do you draw from thence?’ ‘ Be so good (adds I) as to let me have a bible, and I will inform you concerning this.’ I then laid before them the passage where our Saviour says thus: *Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me* *. Likewise

* St. John's gospel, v. 39.

the following: *We also have a more sure word of prophesy; whereunto ye do well that you take heed**:
 ‘ and yet (says I) both the pope and your
 ‘ lordships forbid the perusal of them; and
 ‘ thereby act in direct opposition to the exprefs
 ‘ command of the Saviour of the world.’ To
 this the Inquisitors replied, ‘ that I ought to
 ‘ call to mind, that our Saviour says to St.
 ‘ Peter, (and in his name, to all the popes his
 ‘ successors) *I will give unto thee the keys of the*
 ‘ *kingdom of heaven; and whatsoever thou shalt bind*
 ‘ *on earth, shall be bound in heaven; and whatsoever*
 ‘ *thou shalt loose on earth shall be loosed in heaven* †.
 ‘ That none but a heretic, like myself, would
 ‘ dare to dispute the authority and infallibility
 ‘ of the pope, who is Christ’s vicar here below:
 ‘ that the reason of not allowing the perusal of
 ‘ this book was, to prevent the common people
 ‘ from explaining the obscure passages contain-
 ‘ ed therein, contrary to their true sense; as
 ‘ was daily the practice of schismatics and he-
 ‘ retics like myself.’ I shall omit the other
 controversial points that afterwards occurred,
 all

* 2 Epist. St. Peter, i. 19. † St. Matthew, xvi. 19.

all which I answered to the best of my slender abilities.

One thing I can assure my reader is, that the Inquisitors were not able to alter, in any manner, the firm resolution I had taken, to live and die a protestant: on the contrary, I can affirm, that their remonstrances, and even menaces, served only to strengthen my resistance; and furnish me abundant proofs to refute, with vigour, all the arguments offered by them.

I acknowledge, that I owe this wholly to the divine goodness, which graciously condescended to support me under these violent trials, and enabled me to persevere to the end: for this I return unfeigned thanks to the Almighty; and hope to give, during the remainder of my life, convincing testimonies of the strong impression which those trials made on my mind, by devoting myself sincerely to the duties of religion.

I was ordered back, by the Inquisitors, to my dismal abode; after they had declared to me,

me, 'that if I turned Roman Catholic, it would
' be of great advantage to my cause; otherwise
' that I perhaps might repent of my obstinacy
' when it was too late.' I replied, in a respectful manner, that I could not accept of their offers.

A few days after, I was again brought before the president of the holy office, who said, 'that the proctor would read, in presence of the court, the heads of the indictment or charge brought against me.' The Inquisitors now offered me a counsellor, in case I desired one, to plead my cause.

Being sensible that the person whom they would send me for this purpose, was himself an Inquisitor, I chose rather to make my own defence, in the best manner I could. 'I therefore desired that leave might be granted me to deliver my defence in writing;' but this they refused, saying, 'that the holy office did not allow prisoners the use of pen, ink, and paper.' I then begged they would permit me to dictate my justification, in their presence,

to

to any person whom they should appoint; which favour was granted me.

The heads of the charge or indictment brought against me, were; ‘ *That I had infringed the pope’s orders, by my belonging to the sect of the Free-Masons; this sect being a horrid compound of sacrilege, sodomy, and many other abominable crimes; of which the inviolable secrecy observed therein, and the exclusion of women, were but too manifest indications; a circumstance that gave the highest offence to the whole kingdom: and the said Coustos having refused to discover, to the Inquisitors, the true tendency and design of the meetings of Free-Masons; and persisting, on the contrary, in asserting, that Free-Masonry was good in itself: wherefore the proctor of the Inquisition requires, that the said prisoner may be prosecuted with the utmost rigour; and, for this purpose, desires the court would exert its whole authority, and even proceed to tortures, to extort from him a confession, viz. that the several articles of which he stands accused, are true.*

The Inquisitors then gave me the above heads, ordering me to sign them, which I absolutely refused.

refused. They thereupon commanded me to be taken back to my dungeon, without permitting me to say a single word in my justification.

I now had but too much leisure to reflect on their menaces; and to cast about for answers to the several articles concerning Masonry, whereof I stood accused; all which articles I remembered but too well.

Six weeks after, I appeared in presence of two Inquisitors, and the person whom they had appointed to take down my defence; which was little more than a recapitulation of what I before had asserted with regard to Masonry.

Your prisoner (says I to them) is deeply afflicted, and touched to the soul, to find himself accused (by the ignorance or malice of his enemies) in an infernal charge or indictment, before the lords of the holy office, for having practised the art of Free-Masonry, which has been, and is still, revered, not only by a considerable number of persons of
the

‘ the highest quality in Christendom; but like-
‘ wise by several sovereign princes and crowned
‘ heads, who, so far from disdaining to be-
‘ come members of this society; submitted,
‘ engaged, and obliged themselves, at their
‘ admission, to observe religiously, the con-
‘ stitutions of this noble art; noble, not only
‘ on account of the almost infinite number of
‘ illustrious personages who profess it; but still
‘ more so, from the sentiments of humanity
‘ with which it equally inspires the rich and
‘ poor, the nobleman and artificer, the prince
‘ and subject: for these, when met together,
‘ are upon a level as to rank; are all brethren,
‘ and conspicuous only from their superiority
‘ in virtue: in fine, this art is noble, from the
‘ charity which the society of Free-Masons pro-
‘ fessedly exercises; and from the fraternal love
‘ with which it strongly binds and cements to-
‘ gether the several individuals who compose
‘ it, without any distinction as to religion or
‘ birth.

‘ Your prisoner thinks it very hard, to find
‘ himself thus become the victim of this tri-

G

‘ bunal,

‘ bunal, merely because he belongs to so vene-
‘ rable a society. The rank and exalted dig-
‘ nity of many, who have been, and still are,
‘ members thereof, should be considered as
‘ faithful and speaking witnesses, now pleading
‘ in his defence, as well as in that of the bro-
‘ therhood, so unjustly accused.

‘ Farther; could any one suppose, without-
‘ showing the greatest rashness, or being guilty
‘ of the highest injustice; that christian princes,
‘ who are Christ’s vicegerents upon earth,
‘ would not only tolerate, in their dominions,
‘ a sect that should favour the abominable
‘ crimes of which this tribunal accuses it; but
‘ even be accomplices therein, by their enter-
‘ ing into the society in question.

‘ What I have said above, should be more
‘ than sufficient to convince your lordships,
‘ that you are quite misinformed as to Mason-
‘ ry; and oblige you to stop all prosecution
‘ against me. However, I will here add some
‘ remarks, in order to corroborate my former
‘ assertions; and destroy the bad impressions
‘ that

‘ that may have been made on your lordships
‘ minds concerning Free-Masonry.

‘ The very strict enquiry made into the past
‘ life and conduct of all persons that desire to
‘ be received among the Brotherhood; and who
‘ are never admitted, except the strongest and
‘ most indisputable testimonies are given, of
‘ their having lived irreproachably; are farther
‘ indications, that this society is no ways guilty
‘ of the crimes with which it is charged by
‘ your tribunal; the utmost precautions being
‘ taken, to expel from this society, not only
‘ wicked wretches, but even disorderly per-
‘ sons.

‘ The works of charity, which the Brother-
‘ hood think it incumbent on themselves to
‘ exercise, towards such as are real objects of
‘ compassion, and whereof I have given your
‘ lordships some few instances; shew likewise,
‘ that it is morally impossible for a society, so
‘ execrable as you have described that of the
‘ Free-Masons to be, to practice a virtue so ge-
‘ nerally neglected; and so opposite to the love

‘ of riches, at this time the predominant vice,
‘ the root of all evil.

‘ Besides, wicked wretches set all laws at de-
‘ fiance; despise kings, and the magistrates
‘ established by them for the due administra-
‘ tion of justice. Abandoned men, such as
‘ those hinted at here, foment insurrections
‘ and rebellions; whereas Free-Masons pay an
‘ awful regard to the prince in whose domini-
‘ ons they live; yield implicit obedience to his
‘ laws; and revere, in the magistrates, the sa-
‘ cred person of the king, by whom they were
‘ nominated; rooting up, to the utmost of their
‘ power, every seed of sedition and rebellion;
‘ and being ready, at all times, to venture
‘ their lives, for the security both of the prince,
‘ and of his government.

‘ Wicked wretches, when got together, not
‘ only take perpetually the name of God in
‘ vain; but blaspheme and deny him: whereas
‘ the Free-Masons punish very severely, not
‘ only swearers, but likewise such as utter ob-
‘ scene

‘ scene words; and expel from their society, all
‘ persons hardened in those vices.

‘ Wicked wretches condemn religions of
‘ every kind; turn them into ridicule; and
‘ speak in terms unworthy of the deity wor-
‘ shipped in them. But the Free-Masons, on
‘ the contrary, observing a respectful silence
‘ on this occasion, never quarrel with the reli-
‘ gious principles of any person; but live to-
‘ gether in fraternal love, which a difference
‘ in opinion can no ways lessen.’—I closed my
defence with the four lines following, com-
posed by a Free-Mason.

*Through trackless paths each Brother strays,
And nought sinister can entice:
Now temples, we, to Virtue raise:
Now dungeons sink, fit place for Vice.*

To which I added (in my own mind)
*But here, the contrary is found;
Injustice reigns, and killing dread:
In rankling chains bright Virtue's bound;
And Vice, with triumph, lifts its head.*

‘ Such

‘Such, my lords, (continued I) are our true
‘and genuine secrets. I now wait, with all
‘possible resignation, for whatever you shall
‘think proper to decree; but still hope, from
‘your equity and justice, that you will not
‘pass sentence upon me, as though I was
‘guilty of the crimes mentioned in the indictment; upon the vain pretence, that inviolable secrecy can be observed in such things
‘only as are of a criminal nature.’

I was remanded back to my usual scene of woe, without being able to guess what impression my defence might have made on my judges. A few days after I was brought before his eminence Cardinal da Cunha, Inquisitor and Director general of all the Inquisitions dependant on the Portuguese monarchy.

The president, directing himself to me, declared, ‘that the holy tribunal was assembled,
‘purposely to hear and determine my cause:
‘that I therefore should examine my own
‘mind; and see whether I had no other arguments to offer in my justification.’—I replied,
‘that



‘ that I had none ; but relied wholly on their
‘ rectitude and equity.’ Having spoke these
words, they sent me back to my sad abode,
and judged me among themselves.

Some time after, the president sent for me
again ; when, being brought before him, he
ordered a paper, containing part of my sen-
tence, to be read. I thereby was doomed to
suffer the tortures employed by the holy office,
for refusing to tell the truth, (as they falsely
affirmed;) for my not discovering the secrets
of Masonry, with the true tendency and pur-
pose of the meetings of the Brethren.

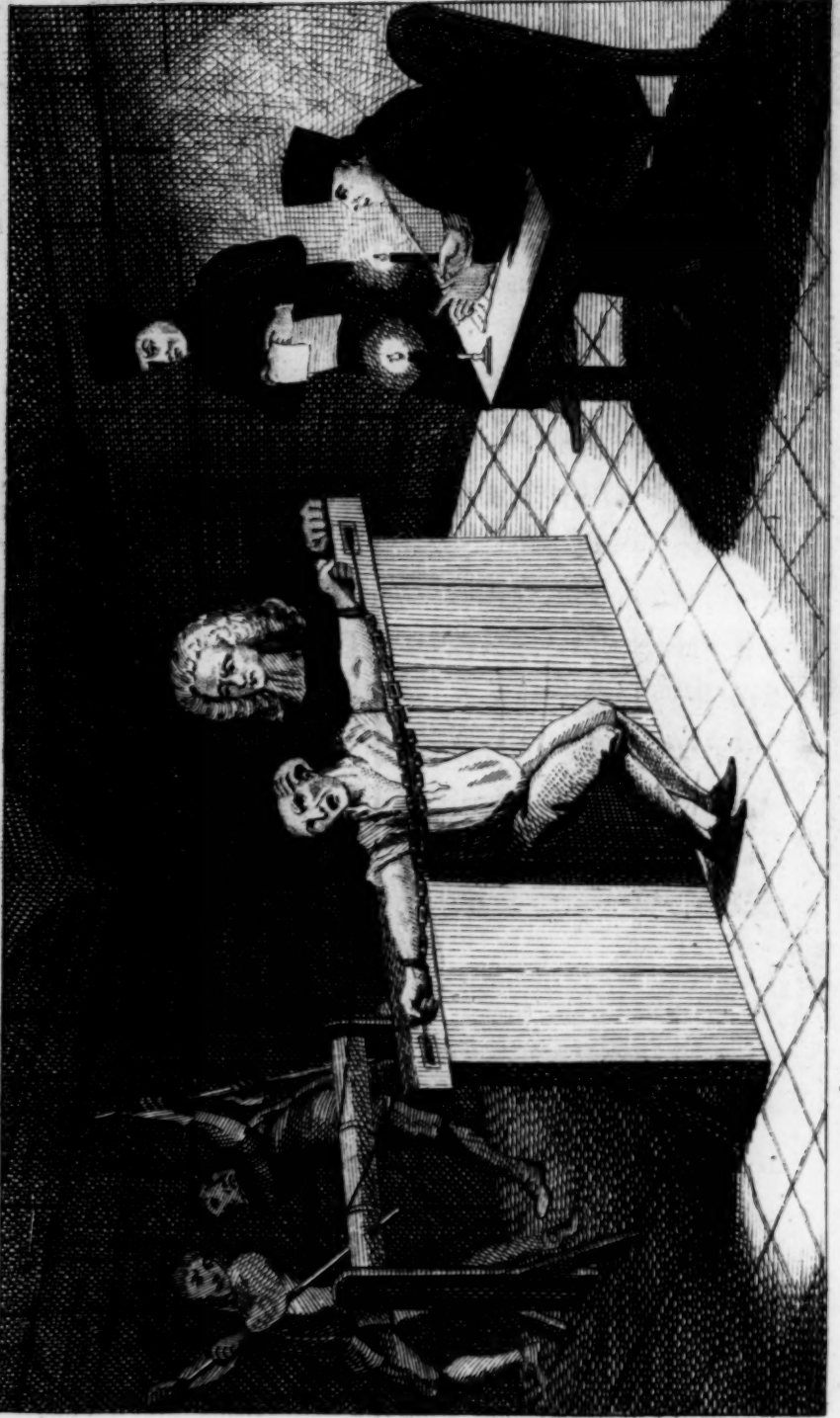
I hereupon was instantly conveyed to the
torture-room, built in form of a square tower,
where no light appeared, but what two candles
gave: and, to prevent the dreadful cries and
shocking groans of the unhappy victims from
reaching the ears of the other prisoners, the
doors are lined with a sort of quilt.

The reader will naturally suppose that I must
be seized with horror, when, at my entering
this

this infernal place, I saw myself, on a sudden, surrounded by six wretches, who, after preparing the tortures, stripped me naked, (all to linen drawers); when, laying me on my back, they began to lay hold of every part of my body. First, they put round my neck an iron collar, which was fastened to the scaffold; they then fixed a ring to each foot; and this being done, they stretched my limbs with all their might. They next wound two ropes round each arm, and two round each thigh, which ropes passed under the scaffold, through holes made for that purpose; and were all drawn tight, at the same time, by four men, upon a signal made for this purpose.

The reader will believe that my pains must be intolerable, when I solemnly declare, that these ropes, which were of the size of one's little finger, pierced through my flesh quite to the bone; making the blood gush out at the eight different places that were thus bound. As I persisted in refusing to discover any more than what has been seen in the interrogatories above; the ropes were thus drawn together four different





ferent times. At my side stood a physician and surgeon, who often felt my temples, to judge of the danger I might be in; by which means my tortures were suspended, at intervals, that I might have an opportunity of recovering myself a little.

Whilst I was thus suffering they were so barbarously unjust as to declare, that, were I to die under the torture, I should be guilty, by my obstinacy, of self-murder. In fine, the last time the ropes were drawn tight, I grew so exceedingly weak, occasioned by the blood's circulation being stopped, and the pains I endured, that I fainted quite away; insomuch that I was carried back to my dungeon, without my once perceiving it.

These barbarians finding that the tortures above described could not extort any farther discovery from me; but that, the more they made me suffer, the more fervently I addressed my supplications, for patience, to heaven; they were so inhuman, six weeks after, as to expose me to another kind of torture, more grievous,

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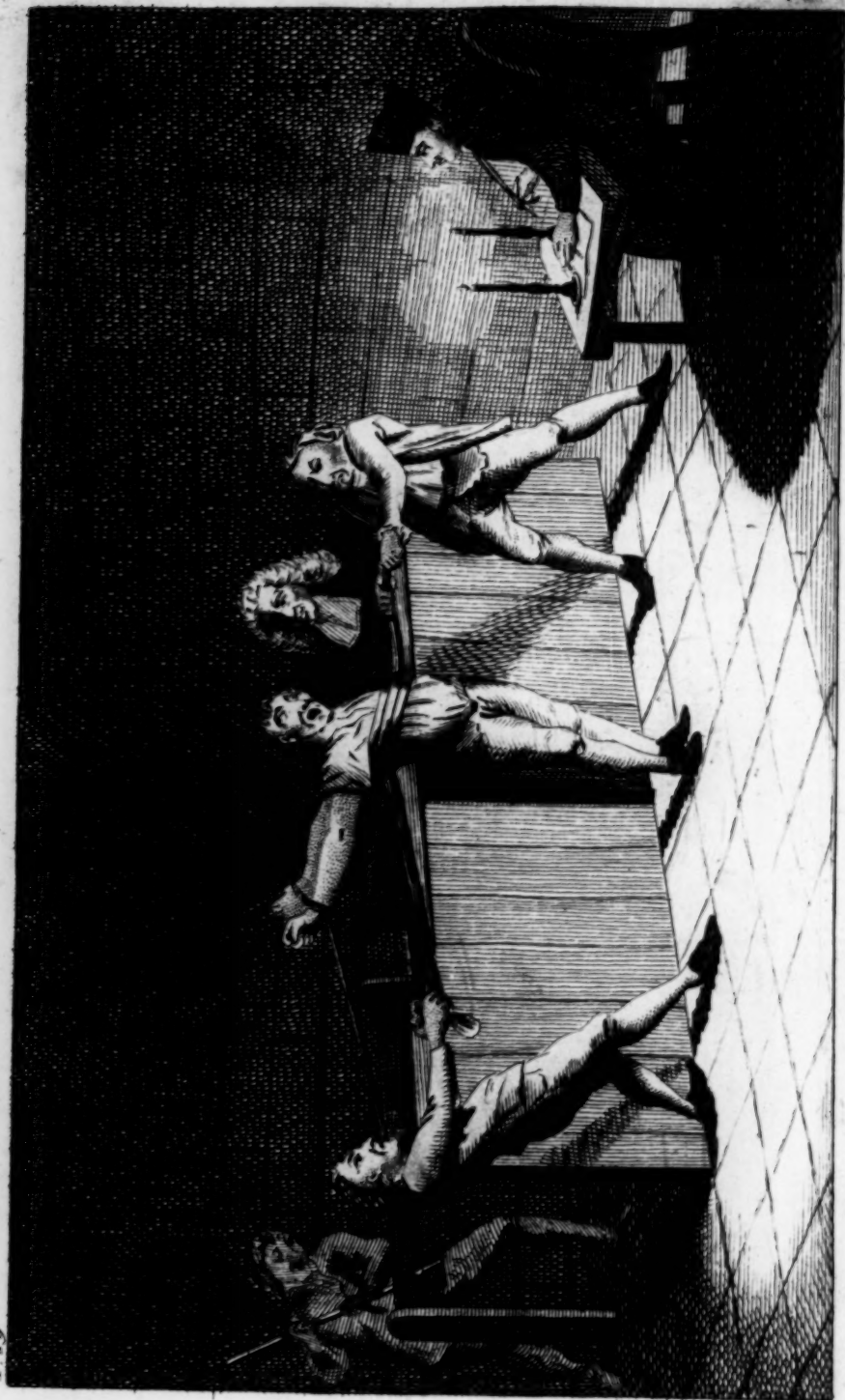
if possible, than the former. They made me stretch my arms in such a manner, that the palms of my hands were turned outward; when, by the help of a rope that fastened them together at the wrist, and which they turned by an engine; they drew them gently nearer to one another behind, in such a manner that the back of each hand touched, and stood exactly parallel one to the other; whereby both my shoulders were dislocated, and a considerable quantity of blood issued from my mouth. This torture was repeated thrice; after which I was again taken to my dungeon, and put into the hands of physicians and surgeons, who, in setting my bones, put me to exquisite pain.

Two months after, being a little recovered, I was again conveyed to the torture-room; and there made to undergo another kind of punishment twice. The reader may judge of its horror, from the following description thereof.

The torturers turned twice round my body, a thick iron chain, which, crossing upon my stomach, terminated afterwards at my wrists.

They





They next set my back against a thick board, at each extremity whereof was a pulley, thro' which there run a rope, that caught the ends of the chains at my wrists. The tormentors then stretching these ropes, by means of a roller, pressed or bruised my stomach, in proportion as the ropes were drawn tighter. They tortured me, on this occasion, to such a degree, that my wrists and shoulders were put out of joint.

The surgeons, however, set them presently after; but the barbarians not having yet satiated their cruelty, made me undergo this torture a second time, which I did with fresh pains, though with equal constancy and resolution. I then was remanded back to my dungeon, attended by the surgeons who dressed my bruises; and here I continued till their Auto da Fé, or gaol delivery.

The reader may judge, from the faint description, of the dreadful anguish I must have laboured under, the nine different times they put me to the torture. Most of my limbs were

put out of joint, and bruised in such a manner, that I was unable, during some weeks, to lift my hand to my mouth; my body being vastly swelled, by the inflammations caused by the frequent dislocations. I have but too much reason to fear, that I shall feel the sad effects of this cruelty so long as I live; I being seized from time to time, with thrilling pains, with which I never was afflicted, till I had the misfortune of falling into the merciless and bloody hands of the Inquisitors.

The day of the Auto da Fé being come, I was made to walk in the procession, with the other victims of this tribunal. Being come to St. Dominic's church, my sentence was read, by which, I was condemned to the galley (as it is termed) during four years.

Four days after this procession, I was conveyed to this galley; and joined, on the morrow, in the painful occupations of my fellow slaves. However, the liberty I had of speaking to my friends, after having been deprived of even the sight of them, during my tedious, wretched

wretched abode in the prison of the Inquisition; the open air I now breathed; with the satisfaction I felt in being freed from the dreadful apprehensions which always overspread my mind, whenever I reflected on the uncertainty of my fate; these circumstances united, made me find the toils of the galley much more supportable.

As I had suffered greatly in my body, by the tortures inflicted on me in the prison of the Inquisition, of which the reader has seen a very imperfect, though faithful narrative, in the foregoing sheets; I was quite unfit to go about the painful labour that was immediately allotted me, viz. the carrying water (an hundred pounds weight) to the prisons of the city. But the fears I was under, of being exposed to the inhumanity of the guards or overseers who accompany the galley slaves, caused me to exert myself so far beyond my strength, that, twelve days after, I fell grievously sick. I then was sent to the Infirmary, where I continued two months. During my abode in this place, I was often visited by the Irish friars belonging to the

the convent of Corpo Santo, who offered to get my release, provided I would turn Roman Catholic. I assured them, that all their endeavours would be fruitless; I expecting my enlargement from the Almighty alone, who, if He, in his profound wisdom, thought proper, would point out other expedients for my obtaining it, than my becoming an apostate.

Being unable, after this, to go through the toils to which I had been sentenced, I was excused, by my amply rewarding the overseers. It was now that I had full leisure, to reflect seriously on the means of obtaining my liberty; and, for this purpose, desired a friend to write to my brother-in-law, Mr. Barbu, to inform him of my deplorable state; and to intreat him, humbly to address the Earl of Harrington in my favour; my brother-in-law having the honour to live in his lordship's family. This nobleman, whose humanity and generosity have been the theme of infinitely abler pens than mine, was so good as to declare, that he would endeavour to procure my freedom. Accordingly, his lordship spoke to his grace the duke

duke of Newcastle, one of the principal secretaries of state; in order to supplicate for leave, from our Sovereign, that his minister at Lisbon might demand me, as a subject of Great Britain.

His Majesty, ever attentive to the felicity of his subjects, and desirous of relieving them in all their misfortunes, was so gracious as to interpose in my favour. Accordingly his commands being dispatched to Mr. Compton, the British minister at Lisbon; that gentleman demanded my liberty of the king of Portugal, in his Britannic majesty's name; which accordingly I obtained the latter end of October, 1744. The person who came and freed me from the galley, by order of the Inquisitors, took me before them. The president then told me, that Cardinal da Cunha had given orders for my being released. At the same time, he bid me return to the holy office in three or four days.

I could perceive, during this interval, that I was followed by the spies of the Inquisition, who kept a watchful eye over my behaviour,
and

and the places I frequented. I waited upon our envoy, as likewise upon our consul, whom I informed of the commands which had been laid upon me at the Inquisition; and those gentlemen advised me to obey them. They cautioned me, however, to take a friend with me, in order that he might give them notice, in case I should be seized again. I accordingly returned to the Inquisitors five days after, when the president declared; 'that the tribunal would not permit me to continue any longer in Portugal; and therefore that I must name the city and kingdom whither I intended to retire.'—'As my family, (replied I) is now in London, I design to go thither as soon as possible.' They then bid me embark in the first ship that should sail for England; adding, that the instant I had found one, I must inform them of the day and hour I intended to go on board, together with the captain's name and that of his ship.

A report prevailed, some days after, that one of the persons seized by the Inquisition for Free-Masonry; and who obtained his liberty
by

by turning Roman Catholic, had been so indiscreet as to divulge the cruelties exercised in this tribunal.

I now imagined that prudence required me to secure myself from a second persecution. As there was, at this time, no English ship in the port of Lisbon, I waited upon Mr. Vantil, the resident of Holland, and besought him to speak to the Dutch admiral to admit me on board his fleet. The resident, touched with my calamities, hinted my request to the admiral, who generously complied with it. I then went, together with a friend, and informed the Inquisitor, that I designed to embark for England, in the *Damietta*, commanded by vice admiral Cornelius Screiver, who was to sail in a few days. Upon the Inquisitor's enquiring the exact time when I intended to go on board; I replied, at nine o'clock the next morning. He then bid me come to him precisely at that hour; adding, that he would send some officers of the Inquisition to see me on ship-board.

I

These

These orders giving me great uneasiness, I waited upon the several gentlemen above mentioned; when telling them the injunctions laid upon me, they advised me to act very cautiously on this occasion. I therefore thought it would be safest for me to go on board immediately, without giving any notice of it to the Inquisitors. We lay at anchor, after this, near three weeks before Lisbon.

The Inquisitor no sooner found that I failed coming to him at the time appointed, in order to be conducted to the ship, than he sent out about thirty spies. Nine of these coming to enquire after me, at the house where I used to lodge, searched it from top to bottom; examining every trunk, chest of drawers and closet. But their endeavours to find me being fruitless, some officers of the Inquisition getting into a boat, rowed several times round the three Dutch men of war lying at anchor. These officers imagined, that if I was on board, and consequently in a place of security, I should not be afraid of showing myself; a circumstance that would have put an end to their search, which

which cost them some pains and expence. As I did not gratify their curiosity, and we weighed anchor a few days after, I know not whether they continued it.

Their search was so open, both at the house where I had lodged, as well as at other places, that I was soon informed of it; at which I should have been delighted, had not my joy been damped by the apprehensions I was under, lest my dear friend, Mr. Mouton, the companion of my sufferings and tortures, merely on account of Free-Masonry, should likewise fall a victim to their barbarity. Speaking concerning him to the admiral, he, with the utmost humanity, gave me leave to send for him on board. He coming accordingly next day, was received, with great satisfaction, by the whole ship's company, especially by myself, I having a peculiar esteem for him, which I shall ever entertain.

We set sail two days after. We had occasion to observe, during our whole voyage, the true pleasure which a generous mind feels, in doing

a humane action, and in protecting the unhappy. This was particularly conspicuous in the admiral, he ordering the utmost care to be taken of us, all the time we were on board his ship; he sometimes condescending to admit us to his table, when he would talk to us with the utmost familiarity. This distinction won us the civility of every person in the ship, which continued till our arrival at Portsmouth, where we landed; without having been put to a farthing expence during the whole voyage.

All these favours, so generously bestowed by the admiral, call aloud for the strongest acknowledgments of gratitude.

To conclude, I arrived in London the 15th of Dec. 1744, after a long and dangerous voyage.

I here return thanks, with all the powers of my soul, to the Almighty, for his having so visibly protected me from that infernal band of friars, who employed the various tortures mentioned in the former pages, in order to force me to apostatize from my holy religion.

I return

I return our sovereign King George II. (the instrument under heaven for procuring me my liberty) the most dutiful and most respectful thanks, for his so graciously condescending to interpose in favour of an ill-fated galley-slave. I shall retain, so long as I have breath, the deepest sensations of affection and loyalty for his sacred person; and will be ever ready to expose my life, for his majesty and his most august family.

ORIGIN



O R I G I N
OF THE
I N Q U I S I T I O N,
A N D

Its ESTABLISHMENT in various Countries.

THE Roman pontiffs employed every expedient, and set every engine at work (among which none has served their purpose better than religion) in order to increase their authority. Pretending to be the successors of St. Peter, they ascribed to themselves characteristics of holiness superior even to that of the apostles; and were so extravagant as even to boast their being infallible. Monarchs, infatuated with this pretended sanctity of the popes, whom they considered as deities upon earth, and dispensers of celestial blessings; strove to rival one another in bestowing territories, &c. upon these pontiffs, in hopes of obtaining

obtaining their favour; adding such extensive privileges, that these pontiffs became, at last, the arbiters of crowned heads, who did not discover, till it was too late, that they themselves were become slaves to the papal authority.

Some of these princes being oppressed with the weight of their chains, and desirous of throwing them off, resisted the will of the holy father, and thereupon were declared heretics, and excommunicated. Nor did these popes stop here; for, if these kings persisted in their obstinacy, they were dethroned, and their dominions given to others, who readily offered to pay the obedience claimed by the see of Rome.

The emperors, jealous to see the Roman pontiffs, and their adherents, extend their authority so far beyond its just limits; did all that lay in their power to restrain and reduce it within narrower bounds. About the middle of the XIth. century, there broke out violent contests between them, which raged above fifty years.

The

The emperors and popes, being thus exasperated against each other, no longer acted in concert, in order to suppress heresy; so that these commotions gave occasion to the starting up of several new heresiarchs. Hitherto the latter had opposed only the mysteries; but now, leaving the mysteries, they attacked morality and discipline, and especially the papal authority. This was more than sufficient to open the eyes of the court of Rome, with regard to the danger which threatened it, in case a speedy remedy should not be found, in order to check these heretics, before the contagion was become general; under favour of the disputes subsisting between the emperor and the pope.

But as these heretics, or rather enemies of the pontifical authority of Rome, were exceedingly numerous; not to mention their being supported, clandestinely, by kings; the popes were forced, at first, to wink at, and even tolerate those heretics, till such time as an opportunity might offer, for suppressing, or rather rooting them out. For this reason, the

Roman pontiffs now contented themselves with writing often to the princes, magistrates, and bishops; exhorting them to exert their utmost endeavours, in order to extirpate the enemies of the see of Rome. However, princes and magistrates took little pains to check them; whether it were that they did not care to sacrifice a set of people who were of so much use to them, in order for restraining the papal authority, and increasing their own; or, whether they did not think them so criminal as the popes pretended; or whether politics, which often vary according to times and interests, caused them to consider these heretics as persons whom it was incumbent on them to tolerate, for their own advantage.

The bishops, either through indolence, or because they were not strong enough to oppose the stream, were equally unsuccessful, whereby heretics became so powerful, that, at length, they were able to make head against the see of Rome.

The

The Arnaldists,* who were among these, reduced the popes to the greatest distresses; they forcing them, more than once, to quit Rome, and to seek an asylum elsewhere, in order to secure themselves from their fury.

The Waldenses and Albigenses, (people of France) rising up after them, were no less enemies to the authority usurped by the Roman pontiff, nor less zealous in attacking it: and the protection indulged those people by Raymond Count de Toulouse, and by Counts de Foix and de Comminges, caused them to be still more enterprising and more formidable.

Pope Innocent III. a man of a great spirit, and fortunate in his enterprizes, formed a de-

* So called from Arnaldus of Brescia, an heretic in the twelfth century. He inveighed against the temporalities of the church; and even against baptism and the Lord's supper. This heresiarch, after exciting many troubles in Brescia and Rome, was hanged in the latter city, anno 1155, and his ashes thrown into the Tyber. The followers of Anthony Arnauld (the Jansenists) were also named Arnaldists.

design of promulgating a crusade * against them, which had been of such vast service to his predecessors, in order for increasing their authority; however, he thought it necessary, before he carried things to extremities, to have recourse to gentle methods. For this purpose, he sent into Languedoc, missionaries, at whose head were Dominic, a native of Old Castile, who had lately founded an order of friars, called from his name; together with the blessed Peter
of

* The crusades were military expeditions, established against the infidels, and first preached by Peter the hermit. Though the glory of God was the pretended motive for them; yet many went merely out of venal views, and others through fear of being reproached with cowardice. Such as designed to enlist among the crusaders, distinguished themselves, from other people, by wearing crosses of different colours, on their clothes, according to their nation: the crosses of the English being white; of the French, red; of the Germans, black, &c. Eight crusades were undertaken for the conquest of the Holy Land; the first anno 1095, in the council of Clermont; and the last, under St. Lewis of France, anno 1268. The Cistercians first formed the plan of these crusades. A history, in French, of the crusade against the Albigenes, was published at Roan, in 1703. About the middle of the 12th century, a crusade of Saxons was established against the heathens of the north.—Religion was as much a fashion, in these dark times, as clothes, &c.

of Chateaufneuf (as he is termed by the Romanists) who was butchered at Toulouse, anno 1200. And now the pope, resolving to employ temporal weapons against them, published a crusade, whereby indulgences were granted to all such as should take up arms, or furnish monies, &c. for assisting this enterprize against the Mahomedans; for thus he called those people, to enflame still more the crusaders against them.* The papal arms being successful, Raymund submitted himself (about the year 1209) and gave, as a pledge of his word, seven of the chief towns in Provence and Languedoc. On this occasion several cities were taken, and the most shocking cruelties practised; numberless multitudes of the inhabitants being put to the sword, without distinction of age or sex. Counts de Foix, de Comminges, and de Beziers, afterwards followed the example of Raymund. Count Simon de Montfort, general of the church, signalized himself but too much at the head of these crusaders.

The

* This Innocent having been a famous lawyer, he, by a quirk, pronounced these heretics to be Mahomedans, viz. because both were enemies to the church.

The origin of the Inquisition is thus related, by Fleury, in his ecclesiastical history. 'In 1198, Innocent III. sent into the southern provinces of France, two Cistercian monks, Reinier and Gui, to convert the Manichees, with which those parts swarmed; to excommunicate the obstinate; and to command the lords to confiscate the possessions of the excommunicated; to banish them, and punish them with severity: empowering, at the same time, Reinier to force the lords likewise; to excommunicate them, and put their lands under sequestration. These commissioners, thus sent against the heretics, were afterwards called Inquisitors.' The Jesuits of Trevoux observe, that 'the council of Narbonne, held in 1235, and that of Beziers in 1246, gave the Dominicans (Inquisitors) in the provinces of Arles, of Aix, of Embrun, and Vienne, a rule or ordinance, consisting of thirty-seven articles; and these were the basis of the procedures which have been observed, since that time, in the tribunals of the Inquisition.'

Some

Some imagine, that they find the origin of the Inquisition, in a constitution made by pope Lucius, in the council of Verona, anno 1184; because that he commands bishops to examine personally, or by commissioners, people suspected of heresy; distinguishes the various degrees of persons suspected, convicted, penitent or relapsed, for all whom different punishments are enacted; and that, after the church has employed, against criminals, spiritual weapons, it delivers them over to the secular arm, in order for corporal punishments to be inflicted on them; experience having shown, (says my Romish author) that several christians, and particularly the new heretics of this age, little regarded ecclesiastical censures, and despised these spiritual punishments, What blessed times were these, when ignorance, superstition, and tyranny swayed the earth!

Dawn

Dawn of the INQUISITION in FRANCE, with the farther contests between the Emperor and Popes.

THIS open war against the Albigenfes and Waldenfes, was followed by the eftablifhment of the Inquifition, which completed the deftruction of the unhappy people in queftion. It had been founded, a little before, by pope Innocent III. under the direktion of Dominic, upon whom the title of faint was beftowed.

This pope, reflecting that, what open force foever might be exerted againft them, ftill vaft numbers would carry on their worfhip in private, thought it neceffary to eftablifh a ftanding and perpetual remedy; that is, a tribunal compofed of men, whose fole occupation fhould be the fearching after, and punifhing heretics. This tribunal was named, ‘ The ‘ Inquifition,’ and Dominic was the firft Inquifitor.

Dominic having been fent, as was obferved, to Touloufe, to convert the heretics, took up his refidence at the houfe of a nobleman of
this

this city, infected with heresy. However, our missionary found means to bring him back to the church; after which the nobleman devoted his house, with his family, to St. Dominic and his order. The tribunal of the Inquisition was established in this place, which is still called, 'The house of the Inquisition.'

It may hence be concluded, that Dominic was the first Inquisitor, and Toulouse the first city where the Inquisition was settled. Some say that this was in 1208, and others in 1212, or 1215; but whichever may be the true æra, is of no great consequence.

These Inquisitors had, at first, no particular tribunal, their function being only to enquire or search after heretics (whence the former received their name;) to examine into their number, strength and riches; which being done, they made a report thereof to the bishops, who, as yet, were the only persons authorized to take cognizance of spiritual matters. On these occasions, the Inquisitors used to

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urge the prelates to excommunicate and punish all heretics who should be impeached.

Pope Innocent being wholly dissatisfied with the indolence of the bishops, and their officials (judges) whose zeal he thought much too lukewarm against heretics; imagined that he perceived, in the Dominican and Franciscan friars, whose orders were but lately founded, all the qualities requisite for directing this new establishment. The monks of those orders were fired with an implicit and boundless zeal for the court of Rome, and wholly devoted to its interests. They had full leisure to pursue that glorious work, as this would be their only business. They were descended from the dregs of the people; and had no kindred, as it were, or any other tie which might check the rigours of this tribunal; they were severe and inflexible; the solitude and austere life professed by them, and of which they seemed already tired; the meanness of their dress and monasteries, so widely different from their present state; and especially the humility and mendicant life to which they, perhaps, had too heedlessly devoted

devoted themselves; these things, I say, rendered them exceedingly fit for the office in question, which, (in the opinion of the pontiffs) would soften the asperity of their vows, and sooth their ambition, some seeds whereof were still left in their minds. The Roman pope having thus made sure of a set of people, so firmly devoted to his service, and so admirably well qualified to exercise an employment, whose chief characteristics are extreme severity and cruelty; sought for every opportunity to encrease their authority, by appointing them a particular tribunal, where they were to sit, hear, and pronounce sentence against heresies and heretics, as judges delegated by him, and representing his person.

This pope first enlarged their authority, by empowering them to bestow indulgences, to publish crusades, and to excite nations and princes to join the crusaders, and march forth, in order to extirpate heresy.

In 1244, the emperor Frederick II. increased their power much more, by publishing four

edicts in Pavia. He therein declared himself protector of the Inquisitors; decreed, that the clergy should take cognizance of heresy, and the lay judges prosecute heretics, after that the former had heard them. He likewise enacted, that all obstinate heretics should be burnt; and such as repented, imprisoned for life. The reason why Frederic testified so much zeal for the christian religion was, in order to destroy the report which the popes, with whom he had been engaged in violent contests, spread, throughout all the courts of christendom, viz. that he intended to renounce the christian religion and turn Mahomedan. This, very probably, induced him to exert himself with greater severity against the heretics than any of his predecessors; he being the first emperor who sentenced to death all heretics without distinction.

Here follows what other authors say, concerning the rise of the Inquisition in France. Du Cange tells us, that the Inquisitors were established in this country about the year 1229, against the Waldenses, by the council of Toulouse;

louse; which Inquisitors were chosen from among the Dominicans; and some were appointed under Francis I. against the Lutherans; and established, by a bull of pope Clement VII. in 1225. Though the tribunal of the Inquisition was never settled in France, after the same manner as in Spain and Italy, yet Inquisitors were delegated to France, during many years, by the pope; to preserve the purity of doctrine, and keep the people obedient to the church. Twelve years after the death of St. Dominic, pope Gregory IX. named two friars of the same order, anno 1233, to exercise the like functions; and this apostolical commission was perpetuated, not only in the convent of Toulouse, but extended to several other convents in the kingdom. One of the commissioners, nominated in the cause of the Templars, was the Inquisitor general in France. We find by *l'histoire de la Pucelle d'Orleans* [the maid of Orleans] that, anno 1430, John Magistri, vicegerent [substitute] of John Goverant, Inquisitor of the faith, was one of her judges; that 35 years after, John Brehal (who was an Inquisitor) and some prelates, deputed by pope Calixtus,

Calixtus, declared her innocent. It does not appear that there were, from this time till the reign of Francis I. any Inquisitors (of this sort) in France; whether it were that the popes did not think them necessary, in an age when errors were in a great measure rooted up; or that the then reigning princes, being more jealous of the regal authority than their predecessors, would not suffer any infringement (as this seemed to be) of the liberties of the Gallican church. See father Bouhours' life of St. Ignatius, Book II. This author observes farther, that, under Francis I. Matthew Ori, was raised, by pope Clement VII. to the employment of Inquisitor, on occasion of the heresies of Germany.—There are now no footsteps of the Inquisition left in France, except in Toulouse, where there is an Inquisitor, a Dominican; but then his authority relates only to the examining of books concerning doctrine.

The Inquisition would have been introduced into this kingdom under Francis II. had not the excellent Mighel de l'Hospital, chancellor
of

of France, strongly opposed that design. ‘When
 ‘ the passing the edict of the Inquisition of
 ‘ Spain came before Chancellor de l’ Hospital;
 ‘ as he knew that the members of the privy
 ‘ council and the parliaments had consented
 ‘ to it, he drew up another edict, in which he
 ‘ tempered matters so happily, and gave such
 ‘ excellent reasons for this, that even the
 ‘ Guises, though strong advocates for the tri-
 ‘ bunal in question, approved his opinion; and
 ‘ even brought over the Spanish ministry to
 ‘ the same way of thinking, notwithstanding
 ‘ that these were very desirous that France
 ‘ should be modelled and governed as Spain
 ‘ was.’ This was done in May, 1560, in the
 town of Romorantin. *

* La Planche, Histoire de Francois II. p. 36.

INQUISITION *of* ROME.

THE Inquisition of Rome is composed of twelve cardinals, and some other officers. The pope presides personally in this assembly. The Inquisition is the chief tribunal of Rome. The congregation of the Inquisition was first established in 1545. The above cardinals assume to themselves the title of Inquisitors general throughout the christian world; but they have no jurisdiction in France, and some other Romish countries. They are empowered to deprive or remove all inferior Inquisitors, at least those of Italy.

Popes Innocent, Alexander, Urban, Clement, and the seven pontiffs their successors, exerted their utmost endeavours, but to no purpose, to prevail with the Venetians to follow the example of the other states of Italy in this particular.

The conduct of the Inquisitors, were circumstances which strongly induced the republic of Venice to refuse admission to that tribunal in
its

its territories. The only topic of discourse, in all places, was the disorders and seditions caused by the sermons, as well as the imprudent behaviour of the Inquisitors; for these zealots would, upon any caprice, publish crusades against the heretics; when the crusaders in question, who had been drawn together on a sudden, instead of assisting the cause of religion, only revenged themselves of their enemies; and seized the possessions of a numberless multitude of innocent persons, upon the false pretence of their being heretics. Milan and Parma were very near ruined by the seditions raised in them on these occasions; and nothing was heard, all over Italy, but bitter complaints against the Inquisition and the Inquisitors. The senate of Venice, who understood their interest as well as any body of men in the world, took advantage of the disorders above-mentioned, to justify their constant refusal of this tribunal,

However, pope Nicholas IV. being no ways disheartened at all the fruitless attempts made by his predecessors, renewed them; when the

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senate perceiving that they, in case they persisted in their refusal, would, at last, be forced to admit an Inquisition dependant on that of Rome; they established one by their own authority, composed of both ecclesiastical and lay judges. This Inquisition has its own laws, which differ from those of the tribunals of this kind settled in Italy, and is far less rigorous. The utmost precautions were taken by those who established this Inquisition, to prevent such disorders as had broke out in all other places where it had been admitted.

The senate having thus taken the resolution to admit the Inquisition, an act or instrument for that purpose, was drawn up the 4th of Aug. 1289, in the most authentic manner, and sent to the pope. Though the pontiff was not pleased with the modifications introduced by the senate, he nevertheless expressed, in outward show, his approbation of the instrument presented to him; and ratified it by a bull dated the 28th of August above-mentioned; in hopes that the Venetians might afterwards be prevailed upon to comply with the desires of
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the court of Rome, which, however, they have not yet done. On the contrary, this sage republic, so far from repealing the old laws, establishes new ones, whenever it is apprehensive that the court of Rome intends to lessen its authority, by enlarging that of the Inquisition. How glorious it is for this republic, to see, in its territories, the tribunal of the Inquisition, subject to the ordinances and laws which the senate formerly prescribed, and still prescribe to it; at a time that this tribunal governs and commands, in the most despotic manner, in all the other states where it was received without restriction; and is now become the most formidable, the most dreadful, and most cruel tribunal in the universe; insomuch that even kings themselves are not secure from its prosecutions, at least from its resentment!

With regard to the kingdom of Naples, the Inquisition has never been received there. This was owing, at first, to the almost perpetual dissensions which reigned between the Neapolitan kings and the Roman pontiffs. From the time that the Spanish monarchs have

possessed that kingdom, how great a harmony soever might subsist between them and the court of Rome, yet things have always continued on the same foot, and this from a singular circumstance, viz. that the popes themselves opposed it; and for this reason, because the kings of Spain insisted perpetually, that the Neapolitan Inquisitors ought to be dependant on the Inquisitor General of Spain, and not on the general Inquisition of Rome, as the popes asserted. This the latter would never consent to; and from this argument, that as the kingdom of Naples held, of the see of Rome, and not of Spain; the Inquisition should consequently hold likewise of the pope. But as these two courts were never able to agree about this matter, the Neapolitan bishops have always enjoyed the privilege of judging heretics. However the pope may, in certain cases, depute commissaries to Naples, to judge of heretical matters; but this happens seldom or never. In 1544, Don Pedro, of Toledo, viceroy of Naples under the emperor Charles V. endeavoured to settle the Inquisition in that kingdom; but the people mutinying his design was defeated.

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The INQUISITION established in SPAIN.

THOUGH the Inquisition had been so strongly opposed in France and Germany, it yet gained footing in Spain; the kings of Arragon admitting it into the several states dependant on their crown. Endeavours were used, but to no purpose, to force it into the western parts of Europe; the people opposing it with the utmost vigour, whereby it lost a considerable part of its power in the kingdom of Arragon; till Ferdinand, king of that country, and Isabella of Castile, uniting under one monarchy, by their marriage, almost all the Spanish dominions; restored the tribunal in question to its pristine authority in Arragon, and afterwards in all Spain, which was not properly brought under the yoke of the Inquisition, till about the year 1484.

The court of Rome was indebted for this to John de Torquemada, a Dominican. This friar, who was confessor to Isabella, had made her promise, before she came to the throne, that, in case she should be raised to it, she would

would use all possible methods to extirpate heretics and infidels. As she afterwards was queen, and brought the kingdom of Castile, by way of dower, to Ferdinand; they finding themselves exceedingly powerful, resolved to conquer the kingdom of Granada, and to drive back the Moors into Barbary. The Moors were accordingly subdued; and all the territories possessed by them in Spain seized, so that prodigious multitudes of them were forced to return into Africa. Nevertheless, great numbers still continued in Spain; a circumstance owing to their having possessions or wives in this country, or their being settled in traffic there.

As Ferdinand and Isabella considered that, in case they should banish these Moors from Spain, they thereby would depopulate the countries conquered by them; their majesties consented that they, as well as the Jews, should continue in it, provided they would turn christians; upon which those people, finding that all resistance would be vain, embraced the Christian religion, in outward appearance.

But

But now Torquemada assuring the queen, that this dissimulation would be of infinite prejudice both to the church and state, was urgent with her to perform the promise she had made him, viz. of prosecuting the infidels and heretics as soon as she should be seated on the throne. He enforced his entreaties with all the arguments which false politics and false religion could suggest; concluding, that the best expedient would be, to introduce and settle the Inquisition under the authority of their majesties. In a word, the queen, after many solicitations, promised to use her utmost endeavours to get the king's consent; which she afterwards obtaining, their majesties demanded and procured, from pope Sixtus IV. anno 1478, bulls * for the purposes above-mentioned.

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* Bulls are properly letters, with a leaden seal, issued out of the chancery of Rome; and answer to the letters patent, edicts, &c. published by order of temporal princes. When these bulls are by way of grant or favour, the leaden seal is dependant from silken strings: but if it relates to some judicial or executory act, the seal hangs by a hempen cord.

Torquemada had been of such important service to the see of Rome, that it was natural he should be rewarded by it; the pope raising him to the purple. He afterwards was appointed by Ferdinand and Isabella, Inquisitor General of the whole monarchy of Spain; and he discharged the functions of his employment, so much to their expectation, that he prosecuted, in 14 years, above 100,000 persons, 6000 of whom were sentenced to the flames.

Matters were afterwards carried to such a height, by the barbarous zeal of princes, that Philip II. king of Spain, established the Inquisition even on board of ships of war. This bigotted monarch would, doubtless, have introduced it into the skies, had it been in his power. In 1571, he fitted out a fleet called the Invincible, commanded by Don John of Austria; and, as it had been found necessary to employ sailors of all nations, Philip fearing, that a mixture of religions would corrupt the Romish faith, consulted pope Pius V, on this occasion; when the pontiff sent one of the Inquisitors of Spain, who had been appointed by

by the Inquisitor General of that monarchy, as Inquisitor of the fleet; with power to preside in the several tribunals; and solemnize Auto da Fes in all places they might put into. The first Auto da Fé was held in the city of Messina, where various punishments were inflicted on many persons.

This tribunal was introduced into Sicily and Sardinia, at the time that those islands were subject to the crown of Spain.

The INQUISITION established in PORTUGAL.

THE account of the manner in which the Inquisition was brought into Portugal, seems a little fabulous; however, we shall give it in few words.

This tribunal is said to have been introduced by the artifice of John Peres de Saavedra, a native of Corduba, or Jaen, in Spain. We are told that he, having found the secret to counterfeit apostolical letters, amassed, by that means, about thirty thousand ducats, which

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were

were employed by him in order to bring the Inquisition into Portugal, and that in manner following. He assumed the character of Cardinal Legate from the see of Rome; when forming his household, of one hundred and fifty domestics, he was received, in the above-mentioned quality, at Seville, and very honourably lodged in the archiepiscopal palace. Advancing after this, towards the frontiers of Portugal, he dispatched one of his secretaries to the king, to acquaint him with his arrival; and to present him with fictitious letters from the emperor, the king of Spain, the pope, and several other princes both ecclesiastical and secular; who all intreated his majesty to favour the legate's pious designs. The king, overjoyed at this legation, sent a lord of his court to compliment him, and attend him to the royal palace, where he resided about three months. The mock legate having succeeded in his designs, by laying the foundation of the Inquisition, took leave of his majesty; and departed, greatly satisfied with his achievement: but, unluckily for himself, he was discovered on the confines of Castile, and known to have been formerly a domestic

a domestic of a Portugueze nobleman. He was then seized, and sentenced ten years to the gallies, where he continued a very long time, till, at last, he was released from thence anno 1556, by a brief from pope Paul IV. This pontiff, who used to call the Inquisition, the grand spring of the papacy, wanted to see him.

We are told, that the Inquisition of Portugal, was copied from that of Spain, and introduced in the former, anno 1535. But Mr. de la Neuville, in his history of Portugal, tom. I. page 59, declares, that the Inquisition was introduced there anno 1557, under John III. and settled in the cities of Lisbon, Coimbra and Evora.

The Inquisition has subsisted ever since in Portugal, and is the most severe, the most rigid, and cruel of any in the world.

The tribunal in question rose, afterwards, with the Spanish and Portugueze names; and shared, as it were, in their acquisitions: for those two nations, making boundless conquests

in both the Indies, established the Inquisition, in the several countries won by their arms, after the same methods, and under the same regulations, as in their dominions in Europe.

Attempts made to introduce the INQUISITION into
E N G L A N D.

ENDEAVOURS were used to introduce the Inquisition here, under the reign of queen Mary, sister to queen Elizabeth. ‘ The
‘ justices of peace (says bishop Burnet) were
‘ now every where so slack in the prosecution
‘ of heretics, that it seemed necessary to find
‘ out other tools. So the courts of Inquisition
‘ were thought on. These were set up first in
‘ France against the Albigenfes, and afterwards
‘ in Spain, for discovering the Moors; and
‘ were now turned upon the heretics. Their
‘ power was uncontrollable; they seized on
‘ any thing they pleased, upon such informa-
‘ tions, or presumptions as lay before them.
‘ They managed their processes in secret, and
‘ put their prisoners to such sorts of torture, as
‘ they thought fit for extorting confessions or
‘ discoveries

‘ discoveries from them. At this time [in
‘ 1557] both the pope and king Philip, tho’
‘ they differed in other things, agreed in this,
‘ that they were the only sure means for ex-
‘ tirpating heresy. So, as a step to the setting
‘ them up, a commission was given to Bonner,
‘ and twenty more, the greatest part lay men,
‘ to search all over England for all suspected of
‘ heresy, that did not hear mass, go in pro-
‘ ceSSIONS, or take holy bread or holy water:
‘ they were authorized, three being a quorum,
‘ to proceed either by presentments, or other
‘ politic ways: they were to deliver all they
‘ discovered to their ordinaries; and were to
‘ use all such means as they could invent;
‘ which was left to their discretions and con-
‘ sciences, for executing their commission.
‘ Many other commissions, subaltern to theirs,
‘ were issued out for several counties and dio-
‘ ceses. This was looked on as such an ad-
‘ vance towards an Inquisition, that all con-
‘ cluded it would follow ere long. The burn-
‘ ings were carried on vigorously in some places,
‘ and but coldly in most parts; for the dislike
‘ of

of them grew to be almost universal.* How greatly are we indebted to such of our generous ancestors, as under the immortal queen Elizabeth, rescued us, at the hazard of their lives and fortunes, from that diabolical yoke, the Inquisition. And hence, what Englishman but must read, with the utmost detestation, the following words, spoke by a recorder of London, at the trial of the celebrated quakers, William Penn and William Mead.† Till now I never understood the reason of the policy and prudence of the Spaniards, in suffering the Inquisition among them. And certainly it will never be well with us, till something like the Spanish Inquisition be in England. Nothing sure can be more horrid than these words! which must throw eternal infamy round the name of this recorder (Sir John Hovel.) The Britons, it is to be hoped, will

* Abridgement of the history of the church of England, book III. page 312. London 1682, 8vo.

† An answer to the seditious and scandalous pamphlet, entitled, the trial of W. Penn and W. Mead, page 3. London, 1670, 4to.

will never fall so low, as to let the Inquisition take footing among them.

— — — — — *The baleful dregs
Of these late ages, the inglorious draught
Of servitude and folly have not yet,
Blest be th' eternal ruler of the world,
Defil'd to such a depth of sordid shame
The native honours of the human soul,
Nor so effac'd the image of its fire.*

Pleasures of the Imagination, b. II.

We find (by bishop Burnet) that previous to the persecution under queen Mary, hinted at above, there were consultations concerning the methods to proceed against heretics. Cardinal Pool had been suspected to bear some favour to them formerly, but he took great care to avoid all occasions of being any more blamed for this: and indeed he lived in that distrust of all the English, that he opened his thoughts to very few: for his chief confidants were two Italians who came over with him, Priuli and Ormaneto. Secretary Cecil, who in matters of religion complied with the present time,

was

was observed to have more of his favour than any Englishman had. Pool was an enemy to all severe proceedings; he thought churchmen should have the tenderness of a father, and the care of a shepherd; and ought to reduce, but not devour the stray sheep. He had observed, that cruelty rather inflamed than cured that distemper. He thought the better and surer way, was to begin with an effectual reformation of the manners of the clergy, since it was the scandal given by their ill conduct and ignorance, that was the chief cause of the growth of heresy; so he concluded, that if a primitive discipline should be revived, the nation would, by degrees, lay down their prejudices, and might, in time, be gained by gentle methods. Gardiner, on the other hand, being of an abject and cruel temper himself, thought the strict execution of the laws against the Lollards, was that to which they ought chiefly to trust. If the preachers were made public examples, he concluded the people would be easily reclaimed; for he pretended, that it was visible, if king Henry had executed the act of the six articles vigorously, all would have submitted.

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He confessed a reformation of the clergy was a good thing, but all times would not bear it. If they should proceed severely against scandalous churchmen, the heretics would take advantage from that, to defame the church the more, and raise a clamour against all clergymen.—The queen was for joining both these councils together; and intended to proceed, at the same time, both against scandalous churchmen and heretics. * — In the course of the persecutions, endeavours were used, by the different parties, to urge the queen to continue them, and to dissuade her from these barbarities. ‘ At this time (says bishop Burnet) a
‘ petition was printed beyond sea; by which
‘ the reformers addressed themselves to the
‘ queen; they set before her the danger of her
‘ being carried by a blind zeal, to destroy the
‘ members of Christ, as St. Paul had done before his conversion. They remembered her
‘ of Cranmer’s interposing to preserve her life
‘ in her father’s time. They cited many passages out of the books of Gardiner, Bonner

* Burnet, *ubi supra*, 269, 270, 271.

‘ and Tonstall, by which she might see that
‘ they were not acted [actuated] by true prin-
‘ ciples of conscience, but were turned as their
‘ fears or interest led them. They showed her
‘ how contrary persecution was to the spirit of
‘ the gospel; that christians tolerated jews:
‘ and that the turks, notwithstanding the bar-
‘ barity of their tempers, and the cruelty of
‘ their religion, yet tolerated christians. They
‘ remembered her, that the first law for burn-
‘ ing in England, was made by Henry IV. as
‘ a reward to the bishops, who had helped him
‘ to depose Richard II. and so to mount the
‘ throne. They represented to her, that God
‘ had trusted her with the sword, which she
‘ ought to employ for the protection of her
‘ people, and was not to abandon them to the
‘ cruelty of such wolves. The petition also
‘ turned to the nobility, and the rest of the
‘ nation; and the danger of a Spanish yoke,
‘ and a bloody Inquisition were set before
‘ them.—Upon this the popish authors writ
‘ several books in justification of these pro-
‘ ceedings. They observed, that the jews
‘ were commanded to put blasphemers to
‘ death;

‘ death; and said the heretics blasphemed the
 ‘ body of Christ, and called it only a piece of
 ‘ bread. It became christians to be more zea-
 ‘ lous for the true religion, than heathens
 ‘ were for the false. St. Peter, by a divine
 ‘ power, struck Ananias and Sapphira dead.
 ‘ Christ, in the parable, said, *Compel them to*
 ‘ *enter in.* St. Paul said, *I would they were cut*
 ‘ *off that trouble you.* St. Austin was once against
 ‘ all severities in such cases, but changed his
 ‘ mind, when he saw the good effect which
 ‘ some banishments and fines had on the Do-
 ‘ natists. That on which they insisted most,
 ‘ was, the burning of the anabaptists in king
 ‘ Edward’s time. So they were now fortified
 ‘ in their cruel intentions; and resolved to
 ‘ spare none, of what age, sex or condition
 ‘ soever they might be.* The reader of
 good sense, of what religion soever, will see at
 once the weakness of the arguments on the
 popish side, compared with those of the pro-
 testants; and yet the former, (so horrid was
 this ministry) prevailed.

* Idem, P. 276, 277.

The Inquisition has not enlarged its jurisdiction since the attempts made to force it into the Netherlands. Such countries as had admitted this tribunal before, are still subject to it; and those which had refused it, have been so happy as to keep it out; so that it is now confined to a great part of Italy, and the dominions subject to the crowns of Spain and Portugal; yet its power extends over a larger extent of ground than all Europe; and, in the several places where it is established, the sad marks thereof are but too apparent.

*Come! by whatever sacred name disguis'd,
 OPPRESSION, come! and in thy works rejoice!
 See Nature's richest plains to putrid fens
 Turn'd by thy rage. From their uncheerful bounds
 See raz'd th' enliv'ning village, farm, and seat.
 First rural toil, by thy rapacious hand
 Robb'd of his poor reward, resign'd the plow;
 And now he dares not turn the noxious glebe.
 'Tis thine entire. The lonely swain himself,
 Who roves at large along the grassy downs
 His flocks to pasture, thine abhorrent flies.
 Far as the sick'ning eye can sweep around*

'Tis

'Tis all one desert, desolate and grey,
 Gras'd by the sullen buffalo alone ;
 And where the rank unventilated growth
 Of rotting ages taints the passing gale.
 Beneath the baleful blast the city pines,
 Or sinks enfeebled, or infected burns.
 Beneath it mourns the solitary road,
 Roll'd in rude mazes o'er th' abandon'd waste;
 While antient ways, ingulph'd are seen no more.

Such thy dire complaints, thou self destroyer ! Foe
 To human kind.

THOMSON'S LIBERTY, part I.

A DIS-

The first part of the inquiry is to determine the nature of the problem. This is done by a careful study of the facts and circumstances surrounding the case. The next step is to identify the causes of the problem. This is done by a careful analysis of the facts and circumstances. The third step is to determine the effects of the problem. This is done by a careful study of the facts and circumstances. The fourth step is to determine the best way to solve the problem. This is done by a careful study of the facts and circumstances. The fifth step is to implement the solution. This is done by a careful study of the facts and circumstances. The sixth step is to evaluate the results. This is done by a careful study of the facts and circumstances. The seventh step is to make any necessary adjustments. This is done by a careful study of the facts and circumstances. The eighth step is to conclude the inquiry. This is done by a careful study of the facts and circumstances.

A
DISTINCT ACCOUNT
OF THE
INQUISITION,
AND
Of the several things appertaining to it.

THERE are, in the dominions of the king of Portugal, four Inquisitions, viz. at Lisbon, Coimbra, Evora and Goa, in the East Indies. The jurisdiction of the last mentioned extends over all the countries possessed by his Portugueze majesty on the other side of the cape of Good Hope.

Besides these four Inquisitions, there is a supreme council held in Lisbon, to which all the other Portugueze Inquisitions are subordinate. This tribunal consists of an Inquisitor General, who is appointed by the king, and confirmed
by

by the pope. He is empowered to nominate the Inquisitors in all the countries dependant on the crown of Portugal. Under him are five counsellors, a fiscal proctor,* a secretary of the

* Proctor is well known to be much the same, in ecclesiastical courts, as an attorney is in lay ones. His business is to see that the church discipline be maintained: and to bring to punishment the disobedient. Fiscal signifies properly what belongs to the exchequer, or king's treasury; here it is said to employ a proctor, who, for the sake of, and in the name of the public, is to prosecute delinquents with regard to matters ecclesiastical.

The author of the Relation of the Inquisition of Goa, p. 89, & seq. Paris, 1688, 12mo. writes as follows concerning the officers of the Inquisition.

‘ There are at Goa two Inquisitors: the first called Inquisitor mor [I suppose this should be mayor] or the great Inquisitor, is always a secular priest; and the second a Dominican friar. There likewise are officers called depudatos. These are numerous, and of all religious orders. They assist at the judgment of prisoners, and the drawing up of their prosecutions; but never come to the tribunal, unless sent for by the Inquisitors. There are other officers stiled Calificadores, who examine such propositions as are looked upon to be contrary to the purity of doctrine. These do not assist at the judgments, they only making
‘ their

the king's bed chamber, two secretaries of the council, an alcaide or gaoler, a receiver, two reporters, two qualificators, and a great number of subaltern officers.

This

‘ their report with regard to actions committed. There also
‘ is a proctor, an attorney, and advocates or counsellors for
‘ such prisoners as may desire them. However, these coun-
‘ sellors are rather their betrayers than defenders; their
‘ chief endeavours being only to draw their secrets out of
‘ them. Besides, though there were no reason to suspect
‘ their fidelity, yet their favour would be of little benefit to
‘ the prisoners; these counsellors being never allowed to
‘ speak to them, except before the judges, or some persons
‘ deputed by the latter, in order to be present at these con-
‘ ferences.

‘ There are other officers of the Inquisition, called fa-
‘ miliars, who are, as it were, the serjeants or bailiffs of
‘ this tribunal. Persons of all conditions, not excepting
‘ dukes and princes, glory in being familiars. These are
‘ employed in seizing persons impeached; and the usual
‘ rule is, to send a familiar of the same rank or condition
‘ with the person who is to be seized. These officers have
‘ no salary, they thinking it honour sufficient to serve so
‘ holy a tribunal. They wear a medal, on which the arms
‘ of the Inquisition is engraved. They go alone to seize a
‘ prisoner; and, when such a one is told that the Inquisitors
‘ have

This supreme council has an unlimited authority over all the Inquisitors of Portugal; they not being permitted to solemnize an Auto da Fé without its permission. This is the only tribunal of the Inquisition, from which there is no appeal. It may enact new laws at pleasure. It determines all suits or contests arising between the Inquisitors. It punishes the ministers and officers of the Inquisition. All appeals are made to it. In fine, the authority of this tribunal is so great, that there is scarce any one but trembles at its bare name; and even the king himself does not dare to oppose it.

We observed that, besides the supreme council, there are four other tribunals of the Inquisition. Each of them is composed of three Inquisitors or judges, a fiscal proctor, two secretaries,

‘ have sent for him, he is obliged to follow the familiar instantly; for, were he to make the least resistance, every one would assist the above officer.

‘ There likewise are secretaries, apparitors called meirinhos, an alcaide or gaoler; and guards or attendants to look after the prisoners, carry them food and other things necessary.’

secretaries, a judge, a receiver, and a secretary of confiscated possessions, assessors, counsellors, an executor, physicians and surgeons, a gaoler, a messenger, door-keepers, familiars, and visitors.

There are, in the Romish church, two sorts of judges in matters of faith. The first are so by virtue of the employment with which they are invested; such is the pope and the bishops, who, immediately after their consecration, are supposed to receive, from heaven, a right and an absolute jurisdiction over heretics.

The second sort of judges, are those delegated by the pope, who sets himself up as supreme judge in matters of faith; and gives the judges in question an entire jurisdiction over all heretics and apostates. These are called apostolical Inquisitors.

This employment is of such eminence, that those who are raised to it have the same title with bishops: and Clement IV. to do them the greater honour, and enlarge their power, freed

them from the jurisdiction of the bishops where they reside; making them dependant only on the General Inquisitor of the kingdom. They likewise may publish edicts against heretics; heighten their punishment; excommunicate, or take off the excommunication from such as have incurred it, except these are dying.

The Inquisitors may seize a heretic, though he should have fled for refuge into a church; which the bishop must not oppose, on any pretence whatsoever; a circumstance that gives the Inquisitors greater power than is enjoyed by the kings of the countries where the Inquisition is established.

No prelate, or legate from the see of Rome, can pronounce sentence of excommunication, suspension or interdict, against the Inquisitors and their secretaries, without an express order from the pope; to prevent, as is pretended, the affairs of religion from being injured, and heretics from going unpunished.

The

The Inquisitors may forbid the secular judges to prosecute any person, even in a prosecution carried on, at first, by their order.

Any person who shall kill, or employ another to kill, abuse or beat an Inquisitor and official of the Inquisition, shall be delivered over to the secular arm, in order to be severely punished.

Pope Urban IV. granted them likewise the privilege of absolving one another, and their assistants, with regard to any faults committed by them, arising from human frailty; and for which they may have incurred the sentence of excommunication. They, farther, may grant an indulgence of twenty or forty days, (as they may think proper) to persons whom they shall think penitent.

They are impowered to absolve all friars, companions, and notaries of the Inquisition, from the penance which may have been enjoined them during three years; provided such had endeavoured sincerely, and personally
aided

aided and insisted in the prosecution of heretics, and of all who favour, defend or conceal them. And if any of the persons in question should die in the pursuit of so pious (as it is strangely termed) a work, the Inquisitors may give them full absolution, after such persons shall have made a confession of all their sins.

To these privileges we shall add such as relate more immediately to the prosecution of persons impeached. All affairs relating to the pretended holy office, are managed by the Inquisitors, who, by virtue of the denunciations, informations, and accusations, brought against all sorts of persons; issue their orders for citing, seizing, imprisoning, and laying in irons, those who are accused.

Run, with your nose to earth :

Run, blood hound, run ; and scent out royal murder.

You second rogue, but equal to the first,

Plunder, fly, hang : nay, take your tackling with you,

For these shall hold them fast : (hang, hang the slaves)

To the mid region in the sun.

Plunder, be gone, vipers, asps and adders.

Dryden's Tragedy of the Duke of Guise, Act III. scene I.

The

The Inquisitors receive the confessions and depositions of those persons, and appoint the various tortures, in order for extorting from them whatever they desire should be confessed. In fine, they condemn definitively, all who have the sad fate to be their prisoners, without any appeal whatsoever. The Inquisitors may, for their own ease, appoint persons to assist as judges, in their names, in case of sickness or absence; and these are allowed much the same prerogatives with those who established them; and can be removed by none but the Inquisitors by whom they were nominated. They likewise may appoint more assistants or commissaries, proportionably to the cities or towns in the provinces dependant on this tribunal. There must be one commissary at least, in every town.

The second officer of the Inquisition is the fiscal proctor. This man, upon informations made against persons, receives the depositions of the witnesses; and addresses the Inquisitors, in order for their being seized and imprisoned. In a word, he is their accuser, and pleads
against

against them, after their being taken up. The secretaries keep an exact register of the prisoners from the time of their commitment; of the principal articles of the indictment; with the names of the witnesses who swore against them. In a word, they write down the proceedings in all causes, and the defence made by the prisoner. They likewise register all the orders given by the executor, and other officers of the tribunal in question. All writings must be carefully locked up, to prevent their being perused by any persons except those acquainted with the secrets of the Inquisition. The judge of the goods and chattels confiscated, is judge between the fisc or exchequer, and private persons, in all causes relating to the effects of prisoners.

The receiver is to take exact care of the confiscated possessions; must sell them, and apply the monies pursuant to the orders given him. He likewise must be present, when the executor, and the other officers, sequester the possessions of prisoners; which is not done without an express command from the Inquisitor.

fitor. The secretary of the sequestrations, takes an exact inventory of all the effects belonging to the prisoners found in their possession; or in the hands of other persons, who, should they alienate the least part of them, would be exposed to the utmost rigours of this tribunal. All the effects and possessions belonging to the prisoners, are lodged with the receiver of the sequestrations; together with an exact inventory, signed by the executor, who, as well as the secretary, has a copy thereof.

The duties of the executor, is to execute the orders of the Inquisitors, and particularly to take criminals, and go in pursuit of them, if they are at a distance; to look carefully after them, when in their hands; and even to fetter them, &c. in order to convey them, with the greater security, to the prisons of the Inquisition.

The familiars are the bailiffs or catchpoles of the Inquisition. Though this is a most ignominious employment in all other criminal

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courts,

courts, it yet is looked upon as so honourable in the Inquisition, that every nobleman in Portugal is a familiar of this tribunal. It is not surprising, that persons of the highest quality should be solicitous for this post, since the pope has granted, to these familiars, the like plenary indulgences as the council of Lateran gave to such persons as should go to the succour of the holy land against the infidels. They are the satellites of the Inquisitors; they attending on them and defending them if necessary, against the insults of heretics. They accompany the executor, whenever he goes to seize criminals; and must obey all orders given them by the chief officers of the Inquisition. Several privileges are allowed them, especially the carrying arms; but they are ordered to use those with discretion.

Affessors and counsellors are persons skilled in the canon and civil law. The Inquisitors consult them in all difficult points, but follow their opinions no farther than they think proper. They commonly make use of those persons to give the greater weight to their sentences,

tences, by the specious precautions they take; but in no other view than to impose on mankind.

The visitor is a person appointed by the Inquisitor General, to inspect all the towns, cities and provinces where commissaries are established. They must inform him of the care which these commissaries take in searching after heretics; and make a report thereof, in order that he, with his council, may use such measures as may be thought fitting: the visitor must pay the most exact obedience to the instructions of the Inquisitor: he is forbid to lodge at the houses of those over whose conduct he has an eye; to receive the least present from them, or any one sent in their name. The number of these visitors is always in proportion to that of the towns, and the extent of the provinces where the Inquisition is established.

The several officers of this tribunal must make oath, before the Inquisitors, to discharge faithfully the duties of their employment; not to
divulge

divulge the most minute particular relating to the Inquisition or its prisons, on any pretence whatsoever, upon pain of being turned out, and punished with the utmost severity. The Inquisitors admit of no excuse on these occasions; secrecy being the soul, as it were, and the mighty support of this tribunal.

Besides these several officers of the Inquisition, the popes have likewise commanded, by their bulls, magistrates in general, to give all the assistance in their power, not only to the Inquisitors; but likewise to their various subaltern officers, who may stand in need thereof, in the exercise of their employments, upon pain of their being subject to ecclesiastical punishments.

The Inquisitors being, as was observed, judges delegated by the pope, for enquiring into matters of faith, and for extirpating heresy; they, upon this specious pretence, are impowered to prosecute all sorts of friars, of what rank or condition soever, either in their own names, by the supreme council of the king-

kingdom, or by the pope. 'Tis so much the interest of the Roman pontiff to support the Inquisitors, that he exerts his whole authority for this purpose; some examples whereof will be given hereafter.

In fine, they may prosecute indiscriminately, any layman infected with heresy, not excepting princes or kings. However, the Inquisitors, to secure themselves from any ill consequences which might attend their attacking persons in such exalted stations, consult the pope on these occasions, and proceed as he may direct. This precaution is not used out of respect to persons of high eminence and crowned heads; but, for fear lest a severe treatment should exasperate them, and cause them to oppose the Inquisition in places where it is poor, and not powerfully established. No persons would be exempt from the prosecutions of this tribunal, how great soever his privileges might otherwise be, should he presume to speak contemptuously of this tribunal; this being an infinitely worse crime than the most pernicious heresy.

Having

Having thus mentioned the privileges, &c. of the Inquisition, let us now specify the *Cases or Circumstances which subject a person to this tribunal.*

THE first is heresy.—Under the name of heretics are comprehended all persons who have spoke, writ, taught or practised any tenets contrary to the scriptures, to the articles of the creed; and, especially, to the traditions of the church of Rome. Likewise such as have denied the catholic faith, by going over to some other religion; or who, though they do not quit the Romish communion, praise the customs and ceremonies of other churches; practise some of them; or believe that persons may be saved in all religions, provided they profess them with sincerity.

They likewise consider as heretics, all who disapprove any ceremonies, usages, or customs received, not only by the church, but even by the Inquisition.

All

All who think, * say, or teach any thing contrary to the opinion received at Rome, with regard to the pope's supreme, unlimited authority, and his superiority over general councils; as likewise such as speak, teach or write any thing contrary to the papal decisions, on what occasion soever, are looked upon as heretics.

A suspicion of heresy, which is the second case, is still more extensive; for to incur such suspicion, it is enough that a person only starts some proposition which may offend the hearers; or does not impeach those who advance any such. That person is likewise suspected of heresy, who contemns, insults or mutilates any images. Likewise all those who read books condemned by the Inquisition, or who lend them to others.

That person also incurs a suspicion of heresy, who deviates from the ordinary customs relating to religion, practised by the Romanists; such as letting a year pass, without going to confession

* How can other persons know their thoughts?

confession and communion; the eating meat on fish days; or neglecting to go to mass at the times enjoined by the church.

Those also are suspected of heresy, who, being in holy orders, repeat such sacraments as should not be repeated; endeavour to enter into the marriage state; or marry two or more wives.

In fine, such incur a suspicion of heresy, as go but once, to the sermons of heretics, or to any other of their public exercises. Likewise those who neglect to appear before the Inquisitors, when summoned; or procure absolution, the same year they were excommunicated. Also, the contracting a friendship with heretics, the lodging such; the making them presents, or even visiting them; especially the preventing their being imprisoned in the Inquisition; the furnishing them with opportunities of escaping, though induced thereto by the strongest ties of blood, of gratitude or pity. This article is carried to such lengths by the Inquisitors, that persons are not only forbid to

save

save heretics; but are obliged to discover them, though a father, brother, husband, or wife; and this upon pain of excommunication; of incurring a suspicion of heresy; and of being obnoxious to the rigours of the tribunal in question, as fautors or abettors of heresy. How unnatural, how cruel is such an injunction! These constitute the third case, subject to the judgment of the Inquisition. Under the name of fautors, are comprehended all who favour, defend, or give advice or assistance, of what kind soever, to those whom the Inquisitors have begun to prosecute.

Those likewise become obnoxious, who, knowing persons to be heretics, or to have escaped out of the prisons of the Inquisition; or who, upon their being cited to appear, refuse to obey the summons; conceal, or give them advice or assistance in order for their escaping; likewise such as molest, by threats or otherwise, the agents of this tribunal in the execution of their office; or who, though they do not obstruct it themselves, aid or abet such as oppose them.

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Under

Under the name of fautors of heresy, are also included those who speak, without permission, to the prisoners; or who write to them, either to give them advice, or merely to comfort them. Such as prevail upon, by money or otherwise, witnesses to be silent, or to favour the prisoners in their depositions; or who conceal, burn, or get possession, in what manner soever, of papers which may be of use in convicting persons accused.

The fourth case subject to the judgment of the Inquisition, includes magicians, wizards, soothsayers, and such like, of whom there are supposed to be (very idly sure) more in Italy than in any other country, the Italian women being strangely curious and credulous. We shall not specify the various accusations brought on those occasions; they consisting of ridiculous superstitions, arising from a heated imagination and blind credulity, rather than from a depraved will and a corrupt heart. We will only observe, that, among the several cases subject to the Inquisition, none fill its prisons with

with a greater number of women of all conditions.

Blasphemy, (the fifth case) though very common, and one of the greatest crimes, yet the Inquisitors do not take cognizance of it, except it contains some heresy. We shall forbear giving instances thereof here, it being much better for mankind, that such things should be buried in oblivion.

Though neither Jews, Mohammedans, or such like, are subject to the Inquisition, in many things, they yet are obnoxious to it, in all the cases above-mentioned; those crimes not being tolerated in Jews and Mohammedans, &c. more than in Christians. Farther, the abovementioned become subject to the Inquisition, if they assert, write, or publish any particulars contrary to the Romish communion. Thus, for instance, should a Jew or Mohammedan deny the trinity, or a providence, he would be punished as an heretic; as also, was he to hinder a person professing any of those

religions from turning christian; or convert a Romanist to theirs, or favour such a design.

Jews are not allowed to vend, publish, or even keep the Talmud; or any book, which speaks contemptuously of the christian religion, or is prohibited by the Inquisition.

In fine; Jews are not permitted to have Christian nurses, or to do any thing in contempt of the Romish religion. The Inquisitors take cognizance of all such cases; and punishes offenders in them with the utmost severity; so that the dread of this obliges those unhappy people to become converts to popery. However, such a conversion does not make them better men. These are always distinguished by the title of new christians, a name which is so much detested, that the old christians can seldom be prevailed upon to marry among the new, though the families of the latter had been christians from their great grandfathers. The utter abhorrence in which these new converts are held, makes them unite more closely one with the other, in order to perform mutual

tual services, which they could not expect from the old christians: but this very union is commonly the source of their misfortunes. To illustrate this, I need but observe that, if a new christian, who is sincerely such, happens to contract a very strict intimacy with other new christians, this alone would be sufficient to make him suspected of practising Jewish ceremonies with them, in secret. In consequence of this suspicion, such person is seized by order of the holy office; and accused, by the deposition of some person, of being a Jew. Being conscious of his innocence, he flatters himself that nothing will be easier for him than to prove it publicly; whence he makes no difficulty to comply with the custom established by the Inquisitors, viz. of giving in immediately a complete inventory of all his effects, &c. upon the firm persuasion that they will be restored to him, the instant he shall have justified himself. But he is mistaken; for, presently after he has given in such inventory, the Inquisitors seize his effects, and sell them publicly by auction. The bare accusation pronounces him guilty; and he has no other way
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to escape the flames, than by making a confession, conformably to the articles of the indictment. As his accuser, the witnesses, and himself, are not brought face to face, his innocence is of no service. His riches prove his ruin, those being certainly seized; and his life would inevitably fall a sacrifice, should he not acknowledge himself a relapsed Jew, though he had always been a zealous Romanist.

The sixth and last case subject to the judgment of the Inquisition, is of those who resist its officers, or any way oppose its jurisdiction. As one of the chief maxims of this tribunal is to strike terror, and to awe such as are subject to it; it punishes with the utmost severity all who offend its agents and officers. On these occasions, the slightest fault is considered as a heinous crime. Neither birth, employment, dignity or rank, can protect. To threaten ever so little the lowest officer belonging to the Inquisition, its informers, or witnesses, would be punished with the extremest rigour.

Such

Such are the cases which subject a person to the Inquisition; and there are four ways, by which such a one usually, becomes so. First, by common fame, which declares him to be guilty of one or more of the crimes specified above: secondly, by the deposition of witnesses, who impeach him: thirdly, by his being informed against by the spies of the Inquisition, who are dispersed every where: lastly, by the confession of the prisoner, who accuses himself, in hopes of being treated with greater humanity, than if he had been informed against by others.

We shall now proceed to the manner of prosecuting a person impeached; and this, sometimes, upon the slightest suspicion. First, he is summoned, three several times, to appear before the Inquisitors; when, if through fear or contempt, he should neglect to do this, he would be excommunicated, and sentenced, provisionally, to pay a considerable fine; after which, should he be seized, a more severe sentence would inevitably be passed upon him.

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The safest course therefore, for a person impeached, is, to obey the first summons. The longer he delays on this occasion, the more criminal he makes himself, in the eye of the Inquisitors, though he should really be innocent. To disobey the command of the Inquisitors, is ever considered by them as a crime. They always look upon delays to be certain indications of guilt, as showing a dread to appear before the judges. When, therefore, a person is reduced to this sad extremity, nothing can secure him from the most rigorous punishment, but a voluntary and perpetual exile: nothing is forgot by the Inquisitors; time cannot obliterate any crime; and prescription is a thing unknown to them.

It frequently happens, that the Inquisitors, either from their considering the crime of which a person stands impeached, as enormous, and that they have sufficient evidence against him; or from their apprehending that he may escape; immediately issue their orders, without first sending a summons, for his being seized, in any place whatsoever. When this is the case,

no

no asylum or privilege can stop, a single moment, the prosecution, nor abate its rigours. The Inquisitors give an order, under their own hands, to the executor, who takes a sufficient number of familiars along with him, to prevent a rescue.

Words could scarce describe the calamity of a man under these circumstances. He, perhaps, is seized, when in company with his friends, and surrounded by his family; a father by his son's side; a son by that of his father, and a wife in company with her husband. No person is allowed to make the least resistance, or even to speak a single word in favour of the prisoner; who is not indulged a moment's respite to settle his most important affairs.

Hence the reader may judge, of the continual apprehensions with which persons, inhabiting countries where the Inquisition is established, must necessarily be filled; since, in order to secure themselves from it, one friend is obliged to sacrifice another; sons their

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parents;

parents; parents their children; husbands their wives, and wives their husbands, by accusing them to the pretended holy office. How horrid a source have we here of perfidy and inhumanity! What kind of community must that be, whence gratitude, love, and a mutual forbearance with regard to human frailties, are banished! What must that tribunal be, which obliges parents, not only to erase from their minds the remembrance of their own children; to extinguish all the sensations of tenderness and affection, which nature inspires for them; but even to extend their inhumanity so far, as to force them to become their accusers, and consequently the cause of the cruelties inflicted on them.

What idea ought we to form to ourselves of a tribunal, which obliges children, not only to stifle every soft impulse of gratitude, love and respect due to those who gave them birth; but even forces them, upon the most rigorous penalties, to be spies over their parents; and to discover to the merciless Inquisitors, the crimes, the errors, and even the little lapses to which human

human frailty so often urges: in a word, a tribunal which will not permit relations, when imprisoned in its horrid dungeons, to give each other the succours, or to perform the duties which religion enjoins. What disorder and confusion must such a conduct give rise to, in a tenderly-loving family! An expression, innocent in itself, and perhaps but too true, shall, from an indiscreet zeal, or a panic fear, give infinite uneasiness to a family; shall ruin it intirely; and, at last, cause one or more of its members to be the innocent, sad victims of the most barbarous of all tribunals.

What distractions must necessarily break out, in a family where the husband and wife are at variance, and the children loose and wicked! Will such children scruple to sacrifice a father who endeavours to restrain them by his exhortations, by reproaches or paternal corrections? Alas, no! these will plunder his house, to support themselves in their extravagance and riot; and afterwards deliver up their unhappy parent to all the horrors of a tribunal, whose

proceedings are founded on the blackest injustice.

A riotous husband, or a loose wife, have likewise an easy opportunity, by means of the prosecutions in question, to rid themselves of any one who is a check to their vices, by delivering up him or her to the rigours of the Inquisition. Every detestable expedient, such as false oaths and testimonies, are employed, with impunity, to sacrifice an innocent person. Very justly, therefore, might an ingenious French author, a Romanist, write thus (speaking of the various courts in Lima:)

‘ The most formidable of all the tribunals is
 ‘ that of the Inquisition, whose bare name
 ‘ strikes terror universally. I. Because the
 ‘ informer is admitted as a witness. II. As
 ‘ the persons impeached never know those who
 ‘ inform against them. III. As the witnesses
 ‘ are never confronted.—Hence innocent people
 ‘ are daily seized, whose only crime is,
 ‘ that

that certain persons are bent upon their destruction.*

When a person is once imprisoned by the Inquisitors, his treatment is still more cruel. He is thoroughly searched, to discover, if possible, any books or papers which may serve to convict him; or some instrument he may employ to put an end to his life, in order to escape the torture, &c. Of this there are but too many sad examples; and some prisoners have been so rash, as to dash their brains out against the wall, upon their being unprovided with scissars, a knife, a rope, and such like.

After a prisoner has been carefully searched; and that his money, papers, buckles, rings, &c. have been taken from him, he is conveyed to a dungeon, the bare sight of which must fill him with horror. Torn from his family and his friends, who are not allowed access to, or even

* Relation du voyage de la Mer de Sud, par Mr. Frezier, p. 201. Paris, 1732, 4to,

even to send him one consolatory letter; or to take the least step in his favour, in order to prove his innocence; he sees himself instantly abandoned to his inflexible judges, to his melancholy, to his despair; and even often to his most inveterate enemies, quite uncertain of his fate. Innocence, on such an occasion, is as a weak reed, nothing being easier than to ruin an innocent person.

Being come to prison, the Inquisitor, attended by the officers of this mock holy tribunal, goes to the prisoner's abode; and there causes an exact inventory to be taken of all his papers, effects, and of every thing found in his house. They frequently seize all the prisoners other possessions; at least the greatest part of them, to pay themselves the fine to which he may be sentenced; for very few escape out of the Inquisition without being half ruined, unless they happen to be very wealthy indeed.

The house of the Inquisition in Lisbon is a very spacious edifice. There are four courts, each about forty foot square, round which are
galleries

galleries (in the dormitory form) two stories high. In these galleries are the cells or prisons, being about three hundred. Those on the ground-floor are allotted for the vilest of criminals (as they are termed;) and are so many frightful dungeons, all of free-stone, arched over, and very gloomy. The cells on the first floor are filled with less guilty persons; and women are commonly lodged in those of the second story. These several galleries are hid from view, both within and without, by a wall above fifty feet high; and built a few feet distance from the cells, which darkens them exceedingly. The house in question is of so great an extent, and contains so vast a variety of turnings, that I am persuaded a prisoner could scarce find his way out, unless he was well acquainted with its windings; so that this horridly spacious prison may be compared to Dædalus's labyrinth.

Here rooms within themselves encircled lie,

With various windings to deceive the eye.

Such

Such is the work, so intricate the place,
 That scarce the workmen all its turns could trace;
 And Dædalus was puzzled how to find
 The secret ways of what himself design'd.

OVID'S *Metamorp.* b. VIII. translated by Dr. CROXALL.

The apartments of the chief Inquisitor, which likewise are very large, make part of this house. The entrance to it is through a coach gate,* which leads to a large court or yard, round which are several spacious apartments, where the king and his court commonly stand, to view the procession of the prisoners the day of the Auto da Fé.

The furniture of these miserable dungeons is, a straw bed, a blanket, sheets, and sometimes a mattress. The prisoner has likewise a frame of wood about six feet long, and three or

* These are very common in France, and are made to give an air of grandeur to an house, and to serve as a passage for coaches to enter the court or yard of it. As low persons are fond of imitating those in high-life, we often see, in Paris, a coach door to the house of an insignificant tradesman.

or four wide. This he lays on the ground, and spreads his bed upon it. He also has a great earthen pot to ease nature in; an earthen pan for washing himself; two pitchers, one for clean and the other for foul water; a plate, and a little vessel with oil to light his lamp. He is not, however, allowed any books, not even those of devotion.

With regard to provisions, the Inquisitors allow every prisoner a testoon, [seven-pence half-penny English money] per day for his subsistence. The gaoler, accompanied by two other officers, visits, at the end of every month, all the prisoners, to enquire of them how they would have their monthly allowance laid out. The prisoner usually expends nine testoons for part of his provisions; that is, for a porringer of broth, and half a pound of boiled beef daily; eight testoons for bread, four for cheese, two for fruit, four for brandy, and the rest for oranges, lemons, sugar and washing. The gaoler's secretary, who accompanies him, takes an exact account of what particulars every prisoner requests to be provided with during the

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month;

month; which orders are punctually observed; the person who is appointed to furnish the prisoners on these occasions being punished in case he infringes them. Such as have a great appetite, or desire wine, (as foreigners particularly do) petition for an audience, in order to set forth their wants; and these are usually supplied, provided such indulgence does not foment intemperance, or is too expensive. I myself addressed the Inquisitors for this purpose, and my request was granted.

It is only on such occasions, or in sickness, that the Inquisitors show some little humanity. These excepted, nothing is found in them, but severity and barbarity. They are quite inflexible; for when once a person has the misfortune to be their prisoner, he is not only forbid all correspondence with his family and friends, (as was observed before) but even to make the least noise, to complain, sigh, address heaven aloud, to sing psalms or hymns. These are capital crimes, for which the guards or attendants of the Inquisition, who are ever walking up and down the passages, first reprove him severely; but

but if he happens to make any noise a second time, they open his cell, beat him severely; and this, not only to punish the prisoner himself, but likewise to intimidate others, who, by reason of the horrid silence which reigns, and the proximity of the cells, hear the blows and cries of the wretched victim. I shall here give an instance of this barbarity, attested by several persons. A prisoner having a violent cough, one of the guards came and ordered him not to make a noise: he replied, that it was not in his power to forbear; when his cough increasing, he was commanded, a second time, to be silent; but this being impossible, they stripped the poor creature naked, and beat him so unmercifully, that his cough grew worse; and the blows being again repeated, he died soon after.

By this silence which the guards or keepers force prisoners to keep, they not only deny them every little consolation, but prevent such as are neighbours from making the least acquaintance; for, the instant this should be found, they would be removed to other cells.

They never lodge two prisoners in the same cell; to prevent, (as the Inquisitors pretend) their consulting together, in order to suppress or conceal the truth, or to baffle the interrogatories; but the chief motive for keeping those unhappy persons apart, is to extort from them, by the dread solitude of their confinement, a confession of whatever the Inquisitors may require from them.

However, on some occasions, two prisoners are lodged together in the same cell; as, for instance, when a husband and wife are imprisoned for the like crime; and that there is no room to suspect, that one of them will prevent the other from freely confessing the several articles of which he or she may stand indicted. When a prisoner is sick, a companion is given him, in order to assist him as he is told. Likewise, when the Inquisitors have not been able to prevail with a prisoner to plead guilty, and that there are not proofs sufficient to convict him; they then send him a companion, who has been taught his lesson before-hand, by the officers of the Inquisition; and this companion artfully

artfully glides into the confidence of the prisoner; wins his friendship; and inveighs strongly against the Inquisitors; accuses them of injustice, cruelty and barbarity; and, insensibly, causes the unhappy victim to join his reproaches, against the Inquisitors and the Inquisition. This is a black and unpardonable crime; and should the prisoner fall inadvertent-ly into this trap, he would be inevitably undone; for then his companion immediately desires to be admitted to audience; appears as a witness against him; and is no longer his fellow prisoner.

A day or two after a prisoner is brought into his cell, his hair is cut off, and his head shaved. On these occasions no distinction is made in age, sex, or birth. He then is ordered to tell his name, his profession; and to make a discovery of whatever he is worth in the world. To induce him to do this the more readily, the Inquisitor promises, that, if he be really innocent, the several things disclosed by him will be carefully restored; but that, should any effects, &c. concealed by him, be afterwards
found,

found, they all will be confiscated, though he may be cleared. As most of the Portugeze are so weak, as to be firmly persuaded of the sanctity and integrity of this tribunal, they do not scruple to discover even such things as they might most easily conceal; from a firm belief that every particular will be restored to them, the moment their innocence shall be proved. However, these hapless persons are imposed upon; for those who have the sad fortune to fall into the merciless hands of the iniquitous judges, are instantly bereaved of all their possessions. In case they plead their innocence with regard to the crimes of which they stand accused, and yet should be convicted by the witnesses who swore against them, they then would be sentenced as guilty, and their whole possessions confiscated. If prisoners, in order to escape the torture, and in hopes of being sooner set at liberty, own the crime or crimes of which they are impeached, they then are pronounced guilty by their own confession; and the public, in general, think their effects, &c. justly confiscated. If such prisoners come forth as repentant criminals, who

who had accused themselves voluntarily, they yet dare not plead their innocence; since they thereby would run the hazard of being imprisoned again, and sentenced, not only as hypocritical penitents; but likewise as wretches who accuse the Inquisitors of injustice; so that, what course soever these persons might take, they would certainly lose all such possessions belonging to them, as the Inquisitors had seized.

Sometimes a prisoner passes several months in his cell, without hearing a single word of his being brought to trial; without his knowing the crime of which he stands impeached, or a single witness who swore against him. At last the gaoler tells him, as of his own accord, that it will be proper for him, to sue to be admitted to audience. He then is conducted, for the first time, bare headed to the judges; an under gaoler walking first, himself next, and lastly the gaoler. Being come to one of the doors of the Inquisition, the first mentioned knocks thrice; upon which the door is opened by one of the attendants on, or porter of the Inquisition.

tion. The prisoner, &c. are then commanded to stay in this anti-chamber, until the porter has knocked three times at the door of the great hall of the Inquisition. This is done in order to give the Inquisitors time to prepare for, and to receive the prisoner; that is, for him to dismiss all persons to whom he may be giving audience; thereby to prevent the prisoners from seeing, or being seen, by them.

Every thing being ready, pursuant to the orders given for that purpose, the judge who presides in the great hall, answers by a little bell; upon which the porter of the hall in question opens the door. The prisoner then enters, guarded by the two officers before-mentioned; when these, advancing towards the table, give the prisoner a stool; after which they retire, bending the knee.

Then the president bids the prisoner kneel; ordering him at the same time, to lay his right hand on a book, which is shut. He then addresses these words to him: ' will you promise
' to conceal the secrets of the holy office, and

' to

‘ to speak the truth?’—The prisoner answering in the affirmative, the president commands him to sit down; and afterwards asks him a great variety of questions with regard to all such crimes, as may be committed, cognizable by the Inquisition.

The secretary writes down very accurately the several interrogatories and answers; which being done, he rings the little bell, when the prisoner is conveyed back to his cell, in the same manner as he had been brought from it; but not till after he has been exhorted, to recollect all the sins he may have committed, ever since his being come to years of discretion.

By my sufferings and examination the reader will see how prisoners are examined, and the methods made use of to make them accuse themselves, &c.

The Inquisitors do not confine their power merely to the living, or to those who die in their prisons. They even prosecute such as

U

died

died many years before their being indicted; cause their bodies to be dug up, and burn their bones in the Auto da Fé. The Inquisitors likewise confiscate their possessions, of which they do not scruple to dispossess their heirs, not excepting even their children. It is certain that nothing can be easier than to condemn bones; as these are unable to defend themselves; but such proceedings will not be wondered at, when the reader is assured, that such of the living as become victims to the Inquisitors, are not better heard in their own justification than if they were really dead.

Among the several instances of prosecuting dead bodies in England, are the following.* When Cardinal Pool went, after the accession of Queen Mary, to the university of Cambridge, to restore all things there to their former state; a prosecution with regard to the taking up the dead bodies of Bucer and Fagius was commenced. The dead persons were accordingly

* Bzovius, An. 1556. § 36. E. Thuan. Hist. Conc. Trid. L. 5.

cordingly cited by two edicts, and various witnesses brought against them. When no one would undertake their defence, they were condemned for contumacy; [ridiculous cruelty!] and on the same day sentence was pronounced before the whole university; by which their bodies were ordered to be dug up, and delivered to the queen's officers. An order was afterwards sent, from her majesty, for inflicting the punishment. In fine, Feb. 6, the bodies were dug up; when a large stake being fixed in the ground, in the market place, the bodies were tied to it. After this the chests or coffins, with the bodies in them, were set up; being fastened on both sides, and bound to the post with a long iron chain. The pile being fired, a great number of protestant books were thrown into it, and these were soon consumed. Not long after, Brookes, bishop of Gloucester, gave the like treatment at Oxford, to the corpse of Catharine, wife of Peter Martyr, who dying a few years before, had been buried in Christ-Church, near the remains of St. Fridiswide, who was greatly venerated in that college: for the above Catharine being con-

victed, of imbibing her husband's heresy, she was condemned; her dead body was dug up, carried upon men's shoulders, and cast upon a dunghill. However, in queen Elizabeth's reign, her corpse, by order of archbishop Parker, and other commissioners, was taken from the dunghill, and buried in its former place.

After judgment has passed on all the prisoners, a mock religious ceremony is performed; when they all walk in dismal procession to St. Dominick's church, and there hear their articles of impeachment read, together with the sentences.

The

The Ceremony of the Auto da Fé, or act of faith.

HERE follows a succinct description of one solemnized at Madrid, in 1682.

The officers of the Inquisition, preceded by trumpets, kettle - drums, and their banner, marched, May 30, 1682, in cavalcade to the palace of the great square; where they declared, by proclamation, that on the 30th of June, the sentences of the prisoners condemned to the flames, and to other punishments, would be put in execution. There had not been a spectacle of this kind, in Madrid, during forty years before, for which reason it was expected, by the inhabitants, with as much impatience as though it had been the merriest holliday. The 30th of June being come, numberless multitudes of people appeared, as splendidly dressed as for a royal wedding. In the great square was raised a high scaffold: into this square, from seven in the morning, till nine at night, came criminals of both sexes; all the Inquisitions in the kingdom having sent their prisoners to Madrid. The prosecutions and sentences

sentences were read aloud. There were twenty Jews, men and women, and one Renegado Mohammedan, who were all burnt. Fifty Jews and Jewesses having never been imprisoned before, and repenting of their crimes, were sentenced to a long imprisonment, and to wear a yellow scapulary. Ten more, indicted for bigamy, witchcraft, and other crimes, were sentenced to be whipt, and afterwards sent to the gallies; these wore large paste-board caps on their heads, with inscriptions on them; having halters about their necks, and torches in their hands.

The whole court was present; the king, the queen, the embassadors, courtiers, and numberless multitudes of people. The Inquisitor's chair was placed in a sort of tribunal, far above that of the king. The unhappy victims were executed so near to the place where the king stood, that he could hear their groans; the scaffold on which they stood, touching his balcony. The nobles of Spain, acted here the same part as the sheriffs officers in England. Those noblemen led such criminals as were to be

be burnt; and held them when they were fast bound with thick cords; the rest of the criminals being conducted by the familiars, or common servants of the Inquisition. Several friars, both learned and ignorant, argued with great vehemence, to convince these unhappy creatures of the truth of the christian religion. Some of those criminals (Jews) were perfectly well skilled in their religion; and made the most surprising replies, and that without the least emotion. Among them was a young maiden of exquisite beauty, and but seventeen years of age; who being on the same side with the queen, addressed her, in hopes of obtaining her pardon, as follows: ‘ Great queen! ‘ will not your royal presence be of some service to me in my miserable condition? have ‘ regard to my youth; and consider that I ‘ profess a religion which I imbibed from my ‘ infancy.’ The queen turned away her eyes, and though she seemed greatly to pity her distress, yet she did not dare to speak a word in her behalf.

Now

Now mass began, in the midst of which the priest came from the altar, and seated himself in a chair prepared for that purpose. The chief Inquisitor descended from the amphitheatre, dressed in his cope, and having a mitre on his head; when, after bowing to the altar, he advanced towards the king's balcony; went up to it by the stairs, at the end of the scaffold; attended by some officers of the Inquisition, carrying the cross and the gospels; with a book containing the oath by which the kings of Spain oblige themselves to protect the catholic faith; to extirpate heretics; and to support, with all their power, the prosecutions of the Inquisition.

The king standing up, bareheaded, having, on one side, the constable of Castile, who held the royal sword lifted, swore to maintain the oath, which was read by a counsellor of the royal council. His majesty continued his posture till the Inquisitor returned to his place; when a secretary of the Inquisition mounted a sort of pulpit, and read the like oath, administering it to the counsellors and the whole assembly.

Mass

Mass began about twelve, and did not end till nine at night, because of the sentences of the several criminals; they being all read, aloud, one after another. The intrepidity with which those hapless prisoners suffered death was very astonishing. Some threw themselves into the fire; others burnt their hands, and afterwards their feet, thrusting them into the flames, and holding them therein with so much resolution, that many were sorry such heroic souls were not enlightened by the gospel. I myself (says the author) did not go to see the executions, for besides its being midnight, and at a considerable distance from my abode. I was so deeply struck with the sight of them in the day-time, that it put me very much out of order. The king could not be absent from this horrid spectacle, as it was a religious one; he being obliged to give a sanction, by his presence, to all acts of the Inquisition. However, this extreme severity does not contribute to the conversion of the Jews, it not making the least impression on them. There are great numbers of these in Madrid, who are known to be such, and yet enjoy posts in the treasury, and live unmolested.

unmolested. When they are very rich, the government only terrifies them, in order to make them pay a large ransom for their lives, whereby considerable sums are raised: these persons, provided they have but money, secure themselves from the flames, though they merit them no less than the poorest wretch.* Thus far this author, who was a Romanist. If so many of these exclaim against the Inquisition, what moderation can be expected from a protestant?

The learned Doctor Geddes, vol. I. page 447, and seq. of his tracts, thus describes an Auto da Fé in Lisbon, of which he himself was a spectator. — The prisoners are no sooner in the hands of the civil magistrate, than they are loaded with chains, before the eyes of the Inquisitors; and being carried first to the secular gaol, are, within an hour or two, brought from thence before the Lord Chief Justice, who, without knowing any thing of their particular crimes,

* *Memoires de la Cour d'Espagne.* Part 2, p. 50. and seq. Hague 1691, second edition, 42mo.

crimes, or of the evidence that was given in against them, asks them, one by one, in what religion they intend to die? If they answer that they will die in the communion of the church of Rome, they are condemned by him, to be carried forthwith to the place of execution, and there to be first strangled and afterwards burnt to ashes:—But if they say, they will die in the protestant, or in any other faith that is contrary to the romish, they then are sentenced by him to be carried forthwith to the place of execution, and there to be burnt alive.

At the place of execution, which at Lisbon is the Ribera, there are so many stakes set up, as there are prisoners to be burnt, with a good quantity of dry furze about them. The stakes of the professed, as the Inquisitors call them, may be about four yards high; and have a small board, whereon the prisoner is to be seated, within half a yard of the top. The negative and relapsed being first strangled and burnt; the professed go up a ladder, betwixt the two Jesuits, who attended them all day;

and, when they are come even with the fore-mentioned board, they turn about to the people, and the Jesuits spend near a quarter of an hour, in exhorting the professed to be reconciled to the church of Rome; which, if they refuse to be, the Jesuits come down, and the executioner ascends; and having turned the professed off the ladder upon the seat, and chained their bodies close to the stake, he leaves them; and the Jesuits go up to them a second time, to renew their exhortation to them, and at parting tell them, that they leave them to the devil, who is standing at their elbow to receive their souls, and carry them with him into the flames of hell-fire, so soon as they are out of their bodies. Upon this a great shout is raised; and as soon as the Jesuits are got off the ladder, the cry is; let the dogs beards be made, let the dogs beards be made; which is done by thrusting flaming furzes fastened to a long pole, against their faces. And this inhumanity is commonly continued until their faces are burnt to a coal; and is always accompanied with such loud acclamations of joy, as are not to be heard upon
any

any other occasion; a bull feast, or a farce, being dull entertainments, to the using a professed heretic thus inhumanely.

The professed beards being thus made, or trimmed, as they call it in jollity; fire is set to the furze, which is at the bottom of the stake, and above which the professed are chained so high, that the top of the flame seldom reaches higher than the seat they sit on; and if there happens to be a wind, to which that place is much exposed, it seldom reaches so high as their knees. So that if there is a calm, the professed are commonly dead in about half an hour after the furze is set on fire; but if the weather is windy, they are not, after that, dead in an hour and half, or two hours; and so are really roasted and not burnt to death. But though, out of hell, there cannot possibly be a more lamentable spectacle than this, being joined with the sufferers (so long as they are able to speak) cries, viz. *Miserecordia por amor de Dios*, “Mercy for the love of God;” yet it is beheld by people of both sexes, and all ages, with such transports of joy and satisfaction,

faction, as are not, on any other occasion to be met with. — Thus far Doctor Geddes, who observes, p. 450, (a very remarkable circumstance,) “ That this inhuman joy is not the
 “ effect of natural cruelty, but arises from the
 “ spirit of their religion; a proof of which is,
 “ that all public malefactors, except hereticks,
 “ are no where more tenderly lamented than
 “ by the Portugueze; and even when there is
 “ nothing in the manner of their deaths that
 “ appear inhuman or cruel.”

*The Solemnization of the Auto da Fé in which
 JOHN COUSTOS had the ill fate to walk.*

A Fortnight before the solemnization of this Auto da Fé, notice was given in all the churches, that it would be celebrated on Sunday the 21st June 1744. At the same time, all who intended to be spectators thereof, were exhorted not to ridicule the prisoners, but rather pray to God for their conversion. On Saturday the 20th of the month above-mentioned, we were all ordered to get ready by
 next

next morning; and, at the same time, a band was given each of us, and old black cloathes to such as had none.

Those accused of Judaism, and who, through fear of the torture, confessed their being such, were distinguished by large scapularies called *san benidos*. This is a piece of yellow stuff, about two ells long; and in the middle of which a hole is made, to put the head through: on it were sowed stripes of red stuff, and this falls behind and before, in form of a St. Andrew's cross. Those who are condemned for forcery, magic, and such like, wear the same kind of scapulary described above. They are distinguished only by wearing a pasteboard cap, about a foot and half high, on which devils and flames are painted; and, at the bottom, the word *WIZARD* is writ in large characters.

I must observe, that all such persons as are not sentenced to die, carry a lighted yellow wax taper in their hands. I was the only person to whom one was not given, on account of my being an obstinate protestant.

The

The relapsed Jews, and such heretical Roman Catholicks, as are sentenced to die for refusing to confess the crimes whereof they are accused, are dressed in grey famaras, much shorter than the san benidos above-mentioned. The face of the person who wears it, is copied (before and behind) from the life, standing on firebrands; with flames curling upwards, and devils round it. At the bottom of the famara, their names and surnames are writ.

Blasphemers are dressed as above, and distinguished only by a gag in their mouths.

The prisoner being thus habited, the procession opened with the Dominican Friars, preceded by the banner of their order. Afterwards came the banner and crucifix of the Inquisition, which was followed by the criminals, each whereof walked between two familiars, who were to be answerable for them, and bring back to prison, such as were not to be executed, after the procession was ended.

The

The

The accompanying prisonerson these dismal occasions is thought so great an honour, that such as attend, to execution, these unhappy victims, and even lean upon them, are always the first noblemen in the kingdom; who are so proud of acting in this character, that they would not resign that honour for any other that should be offered them, so cruelly blind is their zeal.

Next came the jewish converts, followed by such as were indicted for witchcraft and magic, and had confessed their crimes.

The procession closed with the unhappy wretches who were sentenced to the flames.

The march then began, when the whole procession walked round the court of the chief Inquisitor's palace, in presence of the king, the royal family, and the whole court, who were come thither for this purpose. The prisoners being all gone through the court just mentioned, proceeded along one of the sides of Rocio Square; and went down Odreyros

Y

Street;

Street; when, returning by Escudeyros Street, and up another side of Rocio Square, they came, at last, to St. Dominick's church, which was hung, from top to bottom, with red and yellow tapestry.

Before the high altar was built an amphitheatre, with a pretty considerable number of steps, in order to seat all the prisoners and their attendant familiars. Opposite was raised another greater altar, after the romish fashion, on which was placed a crucifix surrounded with several lighted tapers, and mass books. To the right of this was a pulpit, and to the left, a gallery, magnificently adorned, for the king, the royal family, the great men of the kingdom, and the foreign ministers, to sit in. To the right of this gallery was, a long one, for the Inquisitors; and between these two galleries, a room, whither the Inquisitors retire to hear the confessions of those who, terrified at the horrors of impending death, may be prompted to confess what they had before persisted in denying; they sometimes gladly snatching this last moment allowed them to escape a cruel exit.

Every

Every person being thus seated in the church, the preacher ascended the pulpit, whence he made a panegyric on the Inquisition; exhorted such prisoners as were not sentenced to die, to make good use of the clemency indulged them, by sincerely renouncing that instant, the heresies, and crimes of which they stood convicted. Then directing himself to the prisoners who were to be burnt, he exhorted them to make a good use of the little time left them, by making a sincere confession of their crimes, and thereby avoiding a cruel death.

During the sermon, the prisoners have some refreshments; the open air having a very strong effect on most, and the length of the march fatiguing them greatly. On this occasion dry fruits are given them, and as much water as they can drink.

The preacher being come from the pulpit, some priests belonging to the Inquisition ascend it successively, to read the trial of each prisoner, who was standing all the time holding a lighted taper. Each prisoner, after

hearing it, returned to his place. This lasted till ten at night.

The trials of all the prisoners not sentenced to die, being read, the president of the Inquisition, drest in his sacerdotal vestments, appeared with a book in his hand; after which five or six priests, in surplices, tapped, with a sort of wands, the heads and shoulders of the prisoners in question: saying certain prayers used in the romish church, when the excommunication is taken off.

Then another priest went up into the pulpit, to read the trials of the ill-fated persons sentenced to the flames; after which these sad victims were delivered up to the secular power, whose officers take them to the Relacaon,* whither the king comes. Thus the Inquisition, to conceal their cruelties, calls in the secular arm, which condemns the prisoners to die; or rather ratifies the sentence past by the Inquisitors. This lasted till six in the morning.

At

* A senate house, or court of judicature.

At last these miserable creatures, accompanied by the familiars and priests, were conducted, under the guard of a detachment of foot, to Campo da Laa, or the Woolfield. Here they were fastened, with chains, to posts, and seated on pitch barrels. Afterwards the king appeared, in a sorry coach, at which were ropes instead of harnesses. He then ordered the friars to exhort each of the victims in question, to die in the romish faith, upon pain of being burnt alive; but to declare, that such as complied with the exhortation of the priest, should be strangled before they were committed to the flames. His majesty staid till all the prisoners were executed.

In this Auto da Fé, were burnt the following persons:

1. Father Joseph de Seguirá, a priest, convicted of various heresies, and obstinate.
2. Theresa Carvalha, a widow, found guilty of different heresies, and confessing them.
3. Francis

3. Francis Dias Cabaco, a scrivener, convicted of heresy, and obstinate.
4. Charles Joseph, a barber, convicted of heresy, and obstinate.
5. Gabriel Roderiguez Bicudo, a shoemaker, who, after publicly abjuring judaism in a former Auto da Fé; and being taken up a second time for committing a like crime, was convicted, and proved obstinate.
6. Pedro de Rates Henequim, living on his estate, condemned for inventing, writing, following and defending the doctrines of hereticks; for turning heresiarch with execrable blasphemies; convicted, false, dissembling, confident, varying and impenitent.
7. Josepha Maria, spinster, daughter of Gabriel Roderiguez Bicudo, abjuring in the same manner as her father, (above) and convicted a second time; false, dissembling, and impenitent.

8. Mecia

8. Mecia da Costa, a widow, reconciled in a former Auto da Fé for the crime of witchcraft, and living a-part from the catholic faith; making a contract with the devil, whom she worshipped as God; convicted, denying, obstinate and relapsed.

The instant the sad victims above-mentioned were delivered up to the secular arm, all the rest of the prisoners were led back, with the like ceremony, about ten at night, from St. Dominick's church to the Inquisition. Being arrived there, we were carried through several galleries, till we came to the abode allotted us. Here were several chambers, the doors of which were open; when each of us chose that which he liked best. There then were given to each a straw bed, a blanket, and sheets which had been laid in. Most of these things were far from clean, there not having been an Auto da Fé for two years before. The women were lodged a story above us.

Being thus settled, to the best of our power, we thought ourselves the happiest persons upon
the

the earth, though we had little to boast of. However, we were now together, and breathed the fresh air; we enjoyed the light of the sky, and had a view of a garden: in a word, we knew that we should not be put to death; all which circumstances proved a great consolation. The alcaide or gaoler, and his brother-keeper brought each of us a loaf, a cake, and water sufficient for the whole company; permitting us, at the same time, to divert ourselves, provided we did not make a noise. This was the first time we had supped, in the Inquisition, with any satisfaction. Having been greatly fatigued, by the ceremony described in the foregoing pages, I slept very soundly.

I am to observe that, from the time of our returning from the procession, we were supported at the expence of the Cardinal-Inquisitor, and not at that of the mock holy office. We were soon sensible of this change of masters, not only by the advantages described above; but also by the permission allowed us, of sending to our relations and friends, for such provisions as we might want, if we did not like those

those given us; or had not enough to satisfy our appetites. It would be the highest ingratitude in me not to mention the very essential favours which I myself, as well as the three brethren, my fellow prisoners, received from the Free Mafons at Lisbon. These could not be easy till they had obtained leave to visit us, which gave us inexpressible joy; and their bounty proved of the most signal advantage to us. We imagined, at first, that the reason why the cardinal ordered us to be confined, during some days, in this part of the prison, was to accustom us, by insensible degrees, to the open air; and to dispel the dreadful melancholy which had so long oppressed us. However, the true cause of it was, that each of us might be the more easily conveyed to the place to which he was doomed by his sentence; to put into our hands a bill of the expences the Inquisitors had been at; and to give the various officers the instructions necessary, for conveying us afterwards to the several places appointed by the Inquisitors.

Z

During

During the course of the week in question, some of the prisoners were banished: such as had more husbands or wives than one were whipt through the streets of Lisbon, and others sent to the galley, among whom I was.

The G A L L E Y.

THE Portugueze Galley is a prison standing by the river side, and consists of two very spacious rooms built one over the other. That on the ground floor is the apartment of the slaves, and the other is for the sick, and the officers of this prison; it being the receptacle, not only of such as are condemned by the Inquisitors, but likewise by the lay Judges. Among these prisoners are Turks and Moors, taken on board the corsair vessels; together with fugitive slaves, and bad or villainous servants, whom their masters send to this galley, as a chastisement.

These several prisoners, of what quality soever, are employed in toils equally low and grievous.

grievous. Some work in the dock yards; they carrying timber to the carpenters, unloading the ships, and providing water and provisions for victualling such as are outward bound. They likewise carry water to the prisons in Lisbon; and to the king's gardens, in order for refreshing them; in a word, they are obliged to submit to any labours, how ignominious and painful soever, for the service of his Portuguese majesty, or of the officers who command over them. These slaves are treated with the greatest severity and cruelty, except they find means to bribe their overseers to gentleness, by giving them, at intervals, a little money.

In this Galley, all the slaves are fastened two and two, by one foot only, with a chain eight foot long. At their girdle is an iron hook, by which they shorten or lengthen their chain, to make the weight of it less troublesome. Their heads and beards are shaved once a month. They wear coarse blue cloaths, caps and coats; and have a great coat, made of coarse serge of the same colour, which serves them as a cloak in the day time, and a coverlet at night. They

lie in a sort of frame of boards raised a little from the ground, over which a mat is spread.

To every Galley Slave is given, each day, a pound and a half of very dry, black biscuit; with six pounds of salt meat every month, and a bushel of pease, lentils or beans, which they are allowed to sell; in order to purchase better provisions, if they can afford it.

They are led early every morning, a few festivals excepted, whithersoever their drudgery may be wanted. They then toil incessantly till eleven, when they leave work, in order to eat and rest themselves till one; after which they again renew their miserable labours, and these they carry on till night, when they are conducted back to the Galley. Such is the life which these unhappy wretches lead daily.

When any of them fall sick, they are removed to the other great room, where proper care is taken of them by the physicians, surgeons, &c. It is incumbent on me to do justice to them in this particular. The sick are here treated with all
imaginable

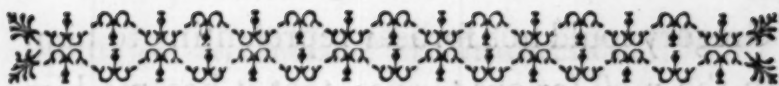
imaginable care and humanity. Those whose stomachs are too weak to digest strong aliments, have good broth, on which occasion chickens are not spared. But it is far otherwise with regard to punishments; their task-masters exercising great cruelty towards all such as commit a fault: those unhappy slaves, being laid on their bellies, are fastened to a ladder; when two men whip alternately, their bare posteriors with a bull's pizzle, or a thick pitched rope. The sufferers often receive two or three hundred lashes in this manner, whereby their skin is not only flead, but pieces of flesh are torn away; so that the surgeons are obliged to make deep incisions, in order to prevent a mortification; which frequently prevents their working during a long time. These wounds often become ulcerous, and many are disabled for life. In short, the barbarities exercised by this tribunal are so great, and so various, that Oldham might justly put the following words into the mouth of Ignatius Loyola:

Let

Let th' Inquisition rage, fresh cruelties
Make the dire engines groan with tortur'd cries:
Let Campo Flori every day be strew'd
With the warm ashes of the Lutheran brood:
Repeat again Bohemian slaughter o'er;
And Pie'mont vallies drown with floating gore:
Swifter than murth'ring angels when they fly
On errands of avenging destiny.
Fiercer than storms let loose, with eager haste
Lay cities, countries, realms, whole nature waste.
Sack, ravish, burn, destroy, slay, massacre,
Till the same grave their lives and names inter.

SATYR III. (*against the Jesuits.*)

EXAMPLES



E X A M P L E S
OF THE
INJUSTICE *and* CRUELTY
OF THE
I N Q U I S I T I O N.

THE pretended zeal of the Inquisitors, for preserving religion in all its purity, is merely a cloak to hide their boundless ambition, their insatiable thirst of riches, and their vindictive spirit.

The emperor Frederic, mentioned in the foregoing pages, who first invested the Inquisitors with great privileges, was the first who made the most cruel abuse of them. All who opposed his will were deemed heretics, and judged and burnt as such. He committed to the flames, upon the false pretence of heresy, so great a number of romanists, that pope Gregory

Gregory could not forbear representing to him, in the most serious terms; that it became him to extirpate heretics only, and not the true sons of the church.

The monarch in question, did not foresee that the court of Rome might turn those very weapons against him, which he had employed so unjustly against a multitude of Christians. This emperor was afterwards sensible of his error, but too late; for he himself was in 1239 impeached as a heretic; and being judged, was excommunicated as such; and his subjects freed from the allegiance they had sworn to him; though his heresy was no more, than his having opposed the unlimited power which the popes pretended to exercise over all christians, not excepting even crowned heads.

Elezine, lord of Padua, whose heresy was only too great attachment to the emperor Frederic, was likewise excommunicated, and Inquisitors appointed to prosecute him for this pretended crime. Accordingly he was summoned to appear in Rome, whither he sent persons of reputation

reputation to declare his innocence. However, these were not allowed to be heard, the pope insisting that he should appear in person; and, upon his refusing to obey this order, the roman pontiff sent the bishop of Treviso to inform Elezine, that he would render himself obnoxious to all the punishments inflicted on heretics, in case he refused to appear personally in Rome, sometime in August 1251; and further, that if he did not submit to all the pope's injunctions, he would be declared infamous and a heretic; himself and his possessions seized, and a crusade sent against him and his adherents. In fine, sentence was passed against this lord in 1254, whereby he was pronounced a heretic, and all his possessions confiscated in favour of his brother Albert.

About the same time, Count de Toulouse fell a victim to the cruel power of the roman pontiffs and their wicked agents. His dominions were sacked by crusaders, whom the pope had sent out against him. In fine, this Count, though a zealous romanist, could find no other way to extricate himself, than by

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making

making a submission, too mean and severe for a prince, whose only crime was his strong attachment to Frederic, then at variance with the court of Rome; and his not persecuting his own subjects, who were accused, by that court, of heresy.

The Spanish Inquisitors cited Jane, daughter of the emperor Charles V. to appear before their tribunal; in order to be examined concerning another person, with regard to some articles of faith, which the Inquisitors declared were heretical. The emperor himself stood in such awe of the Inquisition, that he commanded his daughter, in case she thought the person accused ever so little guilty, not to delay her information, in order to avoid the sentence of excommunication, levelled not only against other persons, but even against himself. The princess, in compliance with this command, immediately gave in her deposition to Valdes, archbishop of Seville, then Inquisitor-General.

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The Inquisition of Arragon proceeded to still greater lengths; it having the insolence to prosecute Don Carlos, eldest son to Don John II. king of Arragon.*

The Inquisition of Castile distinguished itself in a manner equally daring and horrid; this tribunal attempted to prosecute the memory of the emperor Charles V. and to sentence his will to the flames, as heretical; together with all those persons who had had the greatest share in this monarch's friendship.

Here follows a succinct account of this incident, as related by Thuanus, d' Aubigné, and le Laboureur.

This emperor's retreat had given rise to various reports. One of these was, that he had contracted, by his almost continual correspondence with the protestants of Germany, an inclination for their opinions; and yet the

* Cabrera hist. de Don Juan.

sole motive of his withdrawing to a solitude, was, that he might have an opportunity of ending his days in exercises of piety conformable to his secret disposition. It was likewise affirmed, that his ill treatment of several of those brave protestant princes, whom he had subdued by force of arms, extorted from him such an admiration of their constancy in ill-fortune, as made him almost blush for his conquests; and raised in him, by insensible degrees, an esteem for their religion.

A circumstance which added to the probability of these reports, was, his making choice of persons suspected of heresy to be the companions of his retreat, and the directors of his conscience. Doctor Caculla was his preacher; and his confessors were the archbishop of Toledo, and especially Constantine Pontius, bishop of Drossin. This report was strengthened by the great number of passages, writ with the emperor's own hand, on the walls of his cell at St. Justus' where he died; these agreeing pretty nearly with the tenets of the protestants, on justification and grace.

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But a circumstance which confirmed this opinion still more, was, his will not being drawn up after the manner of the Roman Catholics; I mean that no pious legacies were read therein, nor any monies bequeathed for saying masses, which gave offence to the Inquisitors. However, they did not dare to speak openly on this occasion, till they should first know the sentiments of Philip II. and whether he would not be offended at the prosecution in question; but this prince, on his ascending the throne, signalized himself by persecuting all those who had shook off the papal yoke; so that the Inquisitors, in imitation of him, first prosecuted the archbishop of Toledo, primate of Spain, afterwards Caculla, and last of all Constantine Pontius.

As the king permitted them to be imprisoned, this was considered as an undoubted proof of his zeal for the romish religion: but the most judicious were struck with horror, when they saw the emperor's confessor, in whose arms he died, delivered up, by his own son, to a most ignominious and cruel punishment.

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The Inquisitors could not forbear showing, that they were prompted to this horrid act, by no other views than those of interest; since, in the trials of the three persons above-mentioned, they charged them with being concerned in drawing up the emperor's will; and sentenced both it, and them, to the flames.

Philip, who hitherto had beheld with the utmost indifference, the conduct of the Inquisitors, now roused as from a lethargy; when reflecting on the bad things the world would say of him, in case he did not stop a prosecution so injurious to the memory of his royal father, and which might likewise be attended with fatal consequences, he endeavoured, secretly, to stop the prosecution; but employed, at the same time, gentle expedients, for fear of angering the Inquisitors.

Don Carlos, only son to king Philip, being a prince of great vivacity; and entertaining the utmost veneration for his grandfather's memory, was highly offended at this insult put upon it. Not knowing all the extent
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of the power of this horrid tribunal, he inveighed against it; and, after blaming his father's weakness, spoke publicly of this design of the Inquisitors, as a shocking and unheard of attempt. He even went so far, as to threaten to extirpate, one day or other, the Inquisition, and all its agents, for this abominable outrage. But this generous prince paid dear for these passionate expressions; the Inquisitors being determined to sacrifice him to their vengeance, and hasten his end.

However, this dispute between the king and the Inquisition was afterwards adjusted. Cacculla was burnt alive, with the effigy of Constantine Pontius, who died in prison some days before. The archbishop of Toledo appealed to Rome; and extricated himself by money and friends. After this, no farther mention was made of the emperor's will.

Though this reconciliation might pacify the prince of Spain, the Inquisitors were far from being appeased; it being **one** of their chief maxims, never to forgive. In this view, they raised

raised so great a spirit of discontent among the common people, that the king was forced to remove Don Carlos from court; together with Don John his brother, and the prince of Parma, his nephew, who had shared in Don Carlos's just resentment against the inquisitors.

This cruel tribunal had not yet satiated its revenge. Some years after it imputed to this young prince, as a crime, the compassion he had extended to the inhabitants of the Netherlands, who were treated barbarously. They declared, that as all the people in question were hereticks, the prince must necessarily be one, since he set up for their defender. In fine, they gained so strange an ascendant over the king's mind, that he, inspired by a most unnatural spirit of bigotry, and being afraid of quarrelling with the Inquisitors, sentenced his son to die. The only indulgence the latter met with on this occasion, was to have the species of death left to his choice. The ill-fated prince, roman-like, had recourse to the hot bath; when opening the veins of his arms and legs, he died gradually. Thus did this excellent
young

young prince fall a martyr to the merciless Inquisitors.

The year 1580 furnishes us with another very remarkable instance, of the assuming spirit of this pretended holy tribunal.

Cardinal Charles Borromeo, archbishop of Milan, who afterwards was canonized, going his visitation of certain places, in his diocese, subordinate to him as to spirituals, and to the Swiss cantons as to temporals; thought it necessary to make some regulations for the good of these churches.

The Swiss took umbrage at this conduct; when, without addressing the archbishop, they sent an ambassador to the governor of Milan, intreating him not to let the prelate continue his visitation in the places subject to them; and to assure him, that in case of refusal, they would employ force; which must break the harmony it so highly concerned his sovereign, the king of Spain, to preserve.

The embassador being arrived in Milan, lodged at a rich merchant's house of his acquaintance. The Inquisitor was no sooner informed of this, than, disregarding the law of nations, and the fatal consequences with which so great an outrage might be attended; he went, with all his officers, to the embassador's abode; when causing him to be shackled in his presence, he hurried him away to the prison of the Inquisition. Though all persons were struck with horror, at such an insult offered to a state in the person of its embassador, yet no one dared to make the least opposition. The merchant was the only person who interested himself in his favour; for he, waiting upon the governor of Milan, told him the cruel usage the embassador had met with. The governor sent for the Inquisitor, and obliged him to release the embassador that instant; which being done, he paid him all imaginable honours, and complied with his several demands. Thus the Swiss were informed of their embassador's release, almost at the same time with the news of his imprisonment, otherwise they would have seized the cardinal, and used him exactly as the

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the Inquisitors had treated their embassador. The governor afterwards informed the archbishop, by a letter, that the interest of his catholick majesty required absolutely, that he should discontinue his visitations; which being done, things were quiet.

The instances here given, prove sufficiently, that if the Inquisitors had kept within the bounds which the popes pretended to set to them, in establishing their tribunal; (I mean the rooting up of heresy,) and had not concerned themselves with politicks; they would not have behaved so insolently towards monarchs, &c. Let us now see some other examples of their treatment of persons distinguished by their birth and employments.

Mark Antonio de Dominis was of a most illustrious Venetian family. He first entered among the Jesuits; was afterwards bishop of Segni, and at last archbishop of Spalatro and primate of Dalmatia. He was thought the best skilled of any man of the age, in every branch of literature; especially in divinity

and history, both sacred and prophane. This prelate was consulted as an oracle, on every subject, and gave the highest satisfaction to all querists. Imbibing protestant principles, he defended them with the utmost vigour, in his *Republica Ecclesiastica*; and at the same time, wrote with greater vehemence against the pope and the court of Rome than its most inveterate enemies had ever done.

The passionate desire the prelate had to print this work in his life-time; and the little probability there was of his being able to stay in Italy after its publication, made him retire to Germany; whence he afterwards went to England, whither he was invited by James I. king of Great Britain. Mark Antonio met with a gracious reception from this theological monarch; he giving him an honourable support; and doing all that lay in his power, to engage him to renounce the errors of the church of Rome.

On the other hand the pope, whether he was unwilling to leave a man of so exalted a character

character, in the hands of the enemies to the romish church; or rather, as it afterwards appeared, had resolved to be revenged of, and make a publick example of him; set every engine at work, to induce him to return to his native country. At last, Don Diego Sarmiento da Cunha, the Spanish ambassador at the British court, made Mark Antonio such splendid offers, that he was prevailed upon to return to Italy.

This unhappy prelate then forgot the maxims he had so frequently inculcated in his works, viz. That no person can offend the court of Rome with impunity, and that it never pardons an injury: for Mark Antonio, spite of the strong exhortations of his friends in England, who were for ever representing to him the dangers to which he would inevitably expose himself; set out for Rome, where he was no sooner arrived than he found his mistake too late. The pontiff did not keep one of the promises made to Mark Antonio, but obliged him to abjure publickly the pretended heresies advanced in his books. He was now left,

left, seemingly, at liberty; but was ever followed by spies, who, at last, falsely swore that he carried on a secret correspondence with England. Immediately the Inquisitors seized this great man; but carrying on his prosecution with their usual dilatoriness, he died in prison, either through grief for the wrong steps taken by him; or through fear of the shameful and cruel punishment which he was sensible awaited him.

Alphonso Nobre, born in Villa Viziosa; and descended from one of the most ancient and illustrious families of that city, many of whom had filled those posts, which, in Portugal, are bestowed on none but noble persons; and all whose ancestors could not be reproached with the least tincture of judaism; was seized and carried to the prisons of the Inquisition of Coimbra, upon the information of persons who swore that he was not a christian. Some time after, his only son and daughter were seized and confined in the same prison. These children, who were very young, impeached their father; whether excited thereto by evil counsellors,

counsellors, or that the tortures had extorted the impeachment from them. At last the unhappy father was sentenced to be burnt alive, on the depositions of his children. The day of the Auto da Fé being come, the son drew near to his parent, to crave forgiveness and his blessing, but the ill-fated father replied; “ I
“ pardon you both, though you are the sole
“ cause of my ignominious and cruel death;
“ as to my blessing, I cannot give it you; for
“ he is not my son, who makes a pretended
“ confession of untruths; and who, having
“ been a roman catholick, shamefully denies
“ his Saviour, by declaring himself a jew.—Go,
“ adds he, unnatural son! I beseech heaven to
“ pardon you!” Being come, at last, to the stake, he discovered such great courage and resolution; made such pathetic discourses, and addressed himself with so much fervour to the Almighty, as filled all his hearers with admiration, and caused them to look upon his judges with horror.

In the same Auto da Fé were likewise burnt Donna Beatrix Carvalho, of a noble family of
Elvas,

Elvas, and wife to Jacomo de Mello ; she being sentenced to die for judaism, on the oaths of her children. There is no doubt but that, had the Inquisitors acted with sincerity and equity, and with a real intention to find out the truth, they might have discovered the innocence of the lady in question ; as well as that of the above Signior Nobre, by comparing the confessions which each of their children had made separately, with the depositions of the witnesses. A wide difference would certainly have been found, on this occasion, in the facts and circumstances. Truth admits of no variation ; and is ever the same, in the mouths of those who follow its dictates. Thus, by confronting them, new lights must have been struck out ; but then the doing this would not have brought on the confiscation of the possessions of the two victims in question, the swallowing up of which was the sole view of the Inquisitors.

Here follows another instance of the brutal injustice of the Inquisitors : Joseph Pereira Meneses, captain general of his Portugeze majesty's fleets in India, was ordered by the
governor

governor of Goa to sail, with his fleet, to the succour of the city of Diu, then besieged by the Arabs. Proceeding on his voyage, he was detained by contrary winds, at Bacaim; whereby the Arabs had an opportunity of plundering Diu, and of coming back laden with rich spoils, before the arrival of the succours brought by Pereira Meneses. This commander being returned to Goa, was immediately seized by order of Antonio de Mello de Castro, governor of that place, and a sworn enemy to Pereira. His prosecution was then ordered, when he was accused of loitering at Bacaim, purposely to avoid engaging the enemy; and thus to have caused, by his neglect and cowardice, the ruin and plunder of Diu. However, as governors are not permitted to put commanders to death, without first obtaining an express order from the court of Portugal; Antonio de Mello could not take away his enemy's life; for which reason he pronounced such a sentence upon him, as was more intolerable than death itself to a man of honour. Pereira, pursuant to the judgment passed upon him, was led by the common executioner through the streets, with

a halter about his neck, and a distaff at his side. A herald walking before, cried aloud, That this punishment was inflicted on him by the king, for being a coward and traitor. Pereira was then carried back to prison, where a familiar of the Inquisition came and demanded him. This fresh step surprised every one, who knew that he could not justly be accused of judaism, as he was of an ancient christian family, and had always behaved with honour. The day of the Auto da Fé was therefore expected with impatience by the people, in order that his crime might be made known to them: but how great was their surprise, when the prisoner did not come forth in the procession.

Pereira had long been engaged in a quarrel with a gentleman, once his intimate friend, and who was seemingly reconciled to him before this misfortune. This false friend, harbouring a secret resolution to revenge himself whenever an opportunity should offer, thought this imprisonment of Pereira the most favourable for his purpose, that could have happened. He now suborned five of Pereira's domesticks, who

who accused their master to the Inquisitors, of sodomy; making oath that they had seen him perpetrate that abominable crime with one of his pages, who thereupon was seized. The latter, having less courage than his master; and dreading a cruel death, in case he should not do all he was commanded; and finding no other way to save his life than by pleading guilty, charged himself with a crime of which he was entirely innocent; and thus became, pursuant to the practice of the Inquisitors, a fresh witness against his master. The servant, by this confession, saved his own life, and was banished to Mozambique in Africa.

In the mean time, as Pereira persisted in declaring himself innocent, he was condemned to be burnt alive; and would have been committed to the flames, had not his continual protestations of his innocence; or rather a secret esteem which the Inquisitors ever entertained for him, made them suspend his execution; in order to try whether they might not, in time, prevail with him to make a confession; or find opportunities to clear up the affair.

For this reason he was ordered to remain in prison till next Auto da Fé.

During this interval, the Inquisitors examined the prisoner and his witnesses several times; when interrogating the latter separately, whether the moon shone the night in which, pursuant to their oath, their master committed the detestable crime in question, they varied in their answers. Being now put to the torture, they denied all they before had sworn against their master. The accusers were then seized, and Joseph Pereira being declared innocent, came out of prison, next Auto da Fé, stripped of all his possessions and quite ruined. His chief accuser was banished during nine years to Africa, and the witnesses were sentenced to the Galley for five years.

The above-mentioned example shows, that the Inquisitors make heresy a pretence, merely to seize upon the wealth of the innocent; and that this tribunal gives a wicked man the finest opportunity possible, to satiate his vengeance. — The spirit which animates the Inquisitors established

established in the East Indies, must really be horrid, since even the Jesuits themselves, thus speak of them, in their universal Latin and French Dictionary, printed at Trevoux. “The
“ Inquisition (say these most righteous fathers)
“ is vastly severe in India. ’Tis true, indeed,
“ that seven witnesses are required to swear
“ against a man, in order for his being con-
“ demned; but then the depositions of a slave,
“ or of a child are admitted. The prisoner
“ must accuse himself, and he never sees, nor
“ is confronted, with those who swear against
“ him. A person who happens to let drop
“ the least word against the church; or does
“ not speak, with sufficient reverence of the
“ Inquisition, shall be impeached. — The
“ standard or banner of the Inquisition is of
“ red silk, in which a cross is painted; having
“ an olive bough on one side; and on the
“ other a sword, with these words of the
“ Psalmist round it: Arise, Lord, and judge
“ thy cause.” What a solemn mockery have
we here of scripture, and how detestable a use
is made of a supplication of the Psalmist!—Is
this religion? Does this spirit descend from
above?

above? Surely no; but seems dictated rather by the black chiefs of Milton's infernal council.

The following instance proves, that the Inquisitors will condemn an innocent person, rather than permit any of their accusations to be disproved.

A major in a Portugueze regiment was charged with professing judaism privately, and hurried away to the prison of the Inquisition in Lisbon. Being descended of a family distinguished by the name of new christians, this proved a great prejudice against him. He then was asked, several times, the cause of his seizure, though he himself was an utter stranger to it. After he was kept in prison two years, the Inquisitors told him, that he was accused and duly convicted, of being a relapsed jew, which he utterly denied; protesting that he had been always a true and faithful christian. In a word, they could not prevail with him, either by threats or promises, to plead guilty to any one article of which he stood impeached: he declaring resolutely to his judges, that he
would

would die with innocence, rather than preserve his life by an action, which must cover him with eternal infamy.

Duke d' Aveyro, then Inquisitor-General, who was desirous of saving this officer, being one day upon his visitation, strongly exhorted him to embrace the opportunity he had of extricating himself; but the prisoner continuing inflexible, the Inquisitor was fired, and spoke thus to him: "Dost thou imagine that we'll have the lie on this occasion?" The Inquisitor then withdrew, leaving the prisoner to his reflections on what he had heard. Surely these words employed a meaning inconsistent with the character of an upright judge, and strongly spoke the iniquitous spirit of this tribunal.

To conclude, the Auto da Fé approaching, our victim was condemned to the flames, and a confessor sent to him. Terrified at this horrid death, he, though entirely innocent, declared himself guilty of the crime laid to his charge. His possessions were then confiscated;
after

after which he was made to walk in the procession, in the habit of one relapsed; and lastly, was sentenced to the Gallies for five years.

William Lithgow, a Scotchman, had ever retained a strong inclination for travel. To gratify it, he first went to Malaga, and there agreed with the captain of a French ship, to carry him to Alexandria. Before this ship set sail, an English fleet, fitted out against the Algerines, came and cast anchor before Malaga, the 7th of October 1620; which threw the whole city into the utmost consternation; these ships being supposed to belong to Mahomedans. However, next morning, they found their mistake; when the governor seeing the British cross in the flags, went on board the ship of the Admiral, Sir Robert Mansel, who received him with the greatest politeness; so that at his return, he removed the fears of the inhabitants, and made them lay down their arms. On the morrow, several of the crew came on shore; and being Lithgow's particular friends, spent some days in viewing the curiosities of the city, and in otherwise diverting themselves;

themselves; and then inviting him on board, they presented him to the admiral, from whom he met with all imaginable civility. They kept Lithgow on board next day, after which he returned to Malaga, and the fleet set sail.

As Lithgow was returning to his quarters through bye streets, in order to carry all his things on board the French ship, which was to sail that night for Alexandria; he was seized by nine catchpoles, or officers, who took him before the governor, to whom he complained of the violence which had been done him. The governor answered only by a nod; and bid certain persons, with the town-secretary, to go and examine him. This was to be transacted with all possible secrecy, to prevent the English merchants, residing in Malaga, from hearing of his arrest.

The council assembling, he was examined; and being suspected to be an English spy, they did all that lay in their power to make some discovery to that purpose, but in vain. They afterwards asked the names of the captains of

the fleet; whether Lithgow, before his leaving England, did not know of the fitting out of this fleet? Why he refused the offer which the English admiral made, of taking him on board his ship? In a word, they affirmed that he was a Spy; and that he had been nine months in Malaga, in no other view than to give intelligence, to the English court, of the time when the Spanish fleet was expected from India. They then observed, that his intimacy with the officers, and a great many more of his countrymen on board this fleet, who had shewed him the highest civilities, were strong indications of his guilt.

As Lithgow found it impossible to erase these bad impressions, he intreated them to send for a bag, containing his letters and other papers; the perusal of which, he declared, would prove his innocence. The bag being accordingly brought, and the contents of it examined, they were found to consist chiefly of passports, and testimonials from several persons of quality; a circumstance which, instead of lessening their suspicions, served only to heighten

heighten them. Presently a subaltern officer came into the room to search him, and took eleven ducats out of his pocket. Stripping him afterwards to his shirt, they found in the waistband of his breeches, the value of 548 ducats, in gold. Lithgow putting on his cloaths again, was conducted to a secure place, and from thence removed to an horrid dungeon, where he was allowed neither bed nor bedding; and only an ounce and half of musty bread, and a pint of water daily.

As he would confess nothing, he was put to the torture three days after. The wretches had the inhumanity to make him undergo, in the space of five hours, fifty different sorts of torture; after which he was remanded back to prison, where two eggs were given him, and a little hot wine, just to keep him alive.

On this occasion he received from a Turk, favours which he could not have hoped from persons who stile themselves christians. This Turk administered to him all the consolation possible, and wept to see the cruelties exercised

on Lithgow. He then informed him, that certain English priests belonging to a seminary, together with a Scotch cooper, had been some time employed by the governor's order, in translating into Spanish, all his books, and the observations made by him in his travels. The Turk added, that it was publicly reported, that he was a most notorious heretic. It was then, Lithgow naturally supposed, that every engine would be set at work, in order to ruin him.

Two days after, the governor, with the Inquisitor and two Jesuits, came to Lithgow in prison; when after asking him several questions, and strongly urging him to change his religion, they declared, that, having first seized him as a spy, they had discovered, by the translation of his papers, that he ridiculed the blessed lady of Loretto; and spake very irreverently of his holiness, Christ's vicegerent upon earth: that informations had been lodged against him before the Inquisitors; that he should be allowed eight days to return to the pale of the church; during which the Inquisitor himself, and

and other priests, would give him all the instructions necessary, to extricate him from his miserable state. They visited him again several times, but without success. In fine, the eighth day being come, he was sentenced to undergo eleven different tortures; when, in case he survived them, he was to be carried to Granada, and burnt there, after easter holidays. The same evening he was put to the torture, and bore it with great resolution, though the utmost cruelty was practised on this occasion. He then was remanded to his dungeon, where some Turkish slaves brought him, secretly, refreshments, which he was too weak to take. One of these slaves, though educated in the Mahomedan religion from his infancy, was so strongly affected with the deplorable condition to which Lithgow was reduced, that he fell sick for several days. However, a Moorish female slave amply compensated for the kind Turk's absence; she being allowed more liberty in the prison. This female slave brought Lithgow, daily, provisions, with a little wine; and this courtesy continued six weeks.

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To conclude, at the time that Lithgow expected, every instant, to die in the most cruel torments, he was released by a very unexpected accident. A Spaniard of distinction being at supper with the governor, the latter informed him of every thing that had happened to Lithgow, since his imprisonment. As he had described, minutely, the various tortures he underwent; a young Flemish servant, who used to wait on the Spanish gentleman at table, moved to compassion at the sad relation of the barbarity exercised on Lithgow, and his being sentenced to the flames; fell into such agonies, that he could not sleep the whole night. Getting up next morning by day-break, he went, unknown to any one, to an English factor; and informed him of the conversation which had passed between the governor and his master. The servant being gone, the Englishman sent for the other six factors, his countrymen, residing in Malaga; when, consulting together, they resolved to write to Madrid, to Sir — Aston, the English ambassador; who presenting a memorial to the Spanish king and council, Lithgow was released and put on board Sir Robert

Robert Manfel's fleet, then lying at anchor before Malaga. The poor victim was so vastly weak, that they were forced to carry him, upon blankets. The admiral afterwards demanded Lithgow's books, papers, money, &c. but no other answer was returned him than mere compliments.*

Gonfalvius gives us an example, which shows that vice is not the object of the Inquisitors hatred.—A poor inhabitant of Seville, who supported his family by his daily labour, had the mortification to have his wife kept forcibly from him by a priest, which yet was winked at by the Inquisition, and every other tribunal. As this man was one day discoursing concerning purgatory, with some of his acquaintance, he spoke in such terms, as though he intended only to disburden his mind: As to myself, (says he) I have my purgatory in this world, by my wife's being thus with-held from me by the priest. These words being told to the ecclesiastic,

* See Lithgow's Travels; and Limbroch's History of the Inquisition, translated by the Rev. Mr. Samuel Chandler, vol. II. page 223. London, 1731, 4to.

ecclesiastic, he impeached the husband to the Inquisition, as having advanced some errors relating to the doctrine of purgatory. Hereupon the Inquisitors, without once reproaching the priest for his crime, seized the husband. The latter then was imprisoned two years; and, after walking in the procession at the first Auto da Fé; and being sentenced to wear, during three years, the san benito, in a private prison; at the expiration of that term, he was ordered, either to be continued in prison, or to be released, as the Inquisitors should see fitting. These carried their cruelties to such lengths, as to confiscate, to the use of their tribunal, the little that this unhappy creature had in the world, and permitted the priest to still enjoy his wife; the holy lecher being passionately fond of her.

The various instances given above, all of them compiled from authors of approved veracity, sufficiently shew, that the Inquisition is the most iniquitous, and most inhuman tribunal on earth.



C O P Y O F T H E
P O P E ' s B U L L,
*Published against the FREE-MASONS, and taken
notice of in page 35.*

THE court of Rome, instigated by the impositions of evil-minded persons, poured out its bulls and decrees against the Masons, whereby they were condemned in a more severe and tyrannical manner, (the peculiar characteristic of the Inquisition,) than they had ever yet undergone in any nation, and that without the least foundation for such proceedings, his holiness being utterly ignorant of what was so zealously to be interdicted. The words of the said bull will best depicture the impure fountain they sprang from.

The condemnation of the society or conventicles De Liberi Muratori, or of the Free-Masons, under the penalty of ipso facto excommunication, the absolution from which is reserved to the Pope alone, except at the point of death.

Clement Bishop, servant of the servants of God, to all the faithful of Christ, health, and apostolical benediction.

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PLACED

PLACED (unworthy as we are) by the disposal of the Divine clemency, in the eminent watch-tower of the apostleship, we are ever solicitously intent, agreeable to the trust of the pastoral providence reposed in us, by obstructing the passages of error and vice, to preserve more especially the integrity of orthodox religion, and to repel, in these difficult times, all dangers of trouble from the whole catholic world.

It has come to our knowledge, even from public report, that certain societies, companies, meetings, assemblies, clubs, or conventicles, commonly called De Liberi Muratori, or Free-Masons, or by whatsoever other name the same in different languages are distinguished, spread far and wide, and are every day increasing; in which persons, of whatever religion or sect, contented with a kind of an affected shew of natural honesty, confederate together in a close and inscrutable bond, according to laws and orders agreed upon between them; which likewise, with private ceremonies, they enjoin and bind themselves, as well by strict oath taken on the bible, as by the imprecation of heavy punishments, to preserve with inviolable secrecy. We

We therefore revolving in our mind the great mischiefs which generally accrue from this kind of societies or conventicles, not only to the temporal tranquillity of the state, but to the spiritual health of souls: and that therefore they are neither consistent with civil nor canonical sanctions; since we are taught by the divine word to watch, like a faithful servant, night and day, lest this sort of men break as thieves into the house, and like foxes endeavour to root up the vineyard; lest they should pervert the hearts of the simple, and privily shoot at the innocent: that we might stop up the broad way, which from thence would be laid open for the perpetration of their wickedness with impunity, and for other just and reasonable causes to us known, have by the advice of some of our venerable brethren of the Roman church, the cardinals, and of our own mere motion, and from our certain knowledge and mature deliberation, by the plenitude of the apostolical power, appointed and decreed to be condemned, and prohibited, and by this our present ever-valid constitution, we do condemn and prohibit the same societies, companies, meetings, assemblies,

clubs, or conventicles, De Liberi Muratori, or Free-Masons, or by whatever other name they are distinguished.

Wherefore all and singular the faithful in Christ, of whatever state, decree, condition, order, dignity, and pre-eminence, whether laity or clergy, as well seculars as regulars, worthy all of express mention and enumeration, we strictly, and in virtue of holy obedience, command that no one, under any pretext or colour, dare or presume the aforesaid societies De Liberi Muratori or Free-Masons, or by whatever other manner distinguished, to enter into, promote, favour, admit, or conceal in his or their houses, or elsewhere, or be admitted members of, or be present with the same, or be any wise aiding and assisting towards their meeting in any place; or to administer any thing to them, or in any manner publicly or privately, directly or indirectly, by themselves or others, afford them counsel, help, or favour; or advise, induce, provoke, or persuade others to be admitted into, joined, or be present with this kind of societies, or in any manner aid and promote them: but that they ought by all means to abstain

stain from the said societies, companies, meetings, assemblies, clubs, or conventicles, under the penalty of all that act contrary thereto incurring excommunication *ipso facto*, without any other declaration; from which no one can obtain the benefit of absolution from any other but us, or the Roman pontiff for the time being, except at the point of death.

We will moreover and command, That as well bishops and superior prelates, and other ordinaries of particular places, as the Inquisitors of heretical pravity universally deputed, of what state, degree, condition, order, dignity, or pre-eminence so-ever, proceed and inquire, and restrain and coerce the same, as vehemently suspected of heresy, with condign punishment: for to them and each of them, we hereby give and impart free power of proceeding, inquiring against, and of coercing and restraining with condign punishments, the same transgressors, and of calling in, if it shall be necessary, the help of the secular arm: and we will that printed copies of these presents, signed by some notary public, and confirmed by the seal of some person of ecclesiastical dignity, shall be of
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the same authority as original letters would be, if they were shewn and exhibited. Let no one therefore infringe, or by rash attempt contradict this page of our declaration, damnation, command, prohibition, and interdict: but if any one shall presume to attempt this, let him know that he will incur the indignation of Almighty God, and of the blessed apostles Peter and Paul.

Dated from Rome at St. Mary's the greater, in the year of the incarnation of our Lord 1738, the 4th of the calends of May, (28th of April, N. S.) in the 8th of our Pontificate.

A. Card. Vice-Datary.

C. Amatus, Vice-Secretary.

Visa de Curia N. Antonellus.

The place † of the leaden seal.

I. B. Eugenius.

Registered in the secretary of the briefs office, &c.

In the above-mentioned day, month, and year, the said condemnation was fixed up and published at the gates of the palace of the sacred office of the prince of the apostles, and in other usual and accustomed places of the city, by me Peter Romolatus, cursitor of the most holy Inquisition.

A SERMON,



A
S E R M O N,

Preached at the Constitution of the

H A R M O N I C L O D G E,

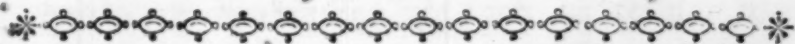
In DUDLEY, in the County of WORCESTER,

August 31st, 1784,

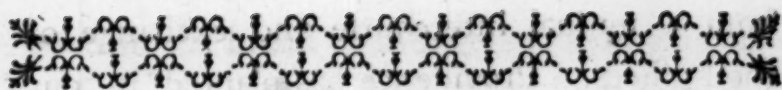
Before a large Body of FREE and ACCEPTED MASONS,
from the neighbouring Lodges.

By their since deceased respected Brother,

The Rev. J O H N H O D G E T T S.







A DISCOURSE, &c.

15th Chap. St. JOHN, 35th verse.

*By this shall all men know that ye are my disciples,
if ye have love one to another.*

IF we search into the constitution of the human mind, we find that God has planted within us two kinds of propensities very distinct from each other. One for the preservation of the individual, and the other for the union and mutual support of the whole species. Of the former kind are self-love, and the sensations of hunger, thirst, and fatigue, prompting us to refresh our beings; and if God had not designed us for social life, nature would have stopped here; we should not have been furnished with other necessary affections. But as our natural wants and weaknesses are such as render the assistance of our fellow creatures necessary to our well-being, and this cannot be expected but

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from

from a mutual intercourse and exchange of good offices. Providence has planted in our hearts, powerful incitements to promote the common good. Of this kind, are love, conjugal, parental, and filial; friendship, charity, and universal benevolence, which are all natural sensations conspiring with the private affections to improve the general happiness; for without this sympathy of nature, men would be greatly deficient in those kind offices of charity, which, in the vicissitudes of human affairs, are reciprocally wanted. All access would be denied to the indigent and miserable; they would have no advocate to plead for them; but, being wretched, would remain so; with this aggravation of misery, that there would be no one to commiserate their unhappy case. It is the secret and invisible tie of nature, which connects power with subjection, wealth with poverty, and ease with affliction; for it strengthens the client's dependance on the patron, gives the necessitous an hold on the benefactor, and procures the unhappy a friend in others bosoms. How kindly has nature provided against urging distress, by planting
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even in the breast of strangers so strong a compassion, that they shall oftentimes step into the place of nearest relations and friends!— You cannot here avoid recollecting the good Samaritan, who, though an enemy to the unfortunate Jew that had fallen into the merciless hands of robbers, yet knowing and feeling that the impressions of humanity were not to be effaced by differences of religion, he has compassion on his fellow-creature, binds up his wounds, pouring in oil and wine, sets him on his own beast, brings him to an inn, and takes care of him.

We are not, like the Jews, to confine our affections, and extend our liberality only to the narrow circle of a particular family, tribe, or nation, and hate and persecute the rest of mankind. Go and ask the great Saviour and Redeemer of the world, who is your neighbour and brother? He will shew you, the relation of humanity entitles every man to this character: that the obligations of justice, the duties of friendship, the offices of kindness, are not to be sacrificed to that too selfish bigotry,

which is so unhappily apt to whet mens passions, and alienate their affections from one another. His command to love our neighbour, is as extensive as his dominions, and reaches to the poor heathen, his heritage, and to the utmost parts of the earth, the boundaries of his possession. But as the appetite may be depraved and lost by intemperance, so the affections may be altered, and even extinguished by vicious habits. A bad man may divest himself even of his nature; and he has effectually done this, who is not moved at another's misery. He is no longer of our species! He may retain the outside form and lineaments of a man, but within he is contrary to nature, not having an heart of flesh, but of marble, unsusceptible of tender impressions.

But hitherto we have considered compassion as an animal affection. This, under the conduct of judgment and conscience, is a true principle of action; but left entirely to itself, like other passions, it may rather be called a weakness than a perfection. For how often do we see the good-natured misled by the tenderness of this passion, to do things which they cannot

cannot approve of; but reason points out the object, distinguishes the order, and regulates the bounds; discovers what compassion is due to our country, parents, friends, families, relations, elected brethren and acquaintance, to those who have particularly obliged us, or been of use and service to us; shews, what degree of pity is due to those, who, by no misconduct of their own, but by some of the unavoidable accidents of human life, are reduced to distress; convincing us, by experience, that we are fellow-creatures, liable to the same infirmities, to the same misfortunes, and to the same wants; and therefore we have all of us reason to exercise that compassion and tenderness, which no man knows but in the course of time he may stand in need of himself.

In the next place, religion comes into the support of reason, to strengthen the obligations of nature, by enforcing what is reasonable itself, with the positive injunction of a superior, who has an infinite authority over us to command our obedience, for his having created, preserved, and redeemed us. As creatures, he
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has made of one blood all nations of men, for to dwell together on all the face of the earth, and therefore commanded us not to hide ourselves from our own flesh, not to shut up our bowels, but to shew mercy and compassion every man to his brother. As our preserver, he is daily pouring down his benefits upon us, and laying us under infinite obligations; which debt of gratitude we have no clearer method of discharging, than by communicating the like benefits to our fellow-creatures.—As our most gracious Redeemer has constituted a new relation among christians, made us members of the same spiritual body, parts of each other, and inspired us with new life and affections in Christ Jesus our head. We have one Lord, one faith, one baptism, are one body, and one spirit, and have one hope of our calling; and in consequence of this most intimate relation, we are commanded to suffer with our fellow-members, to weep with them that weep, and to put on as the elect of God, holy and beloved, bowels of mercy and compassion, to be faithful, kind to one another, and tender-hearted. And these positive injunctions are supported by the strongest

strongest motives of fear and hope; it being declared on one side, that he shall have judgment without mercy, who sheweth no mercy; and on the other, that the minutest act of compassion, even a cup of cold water, given to a disciple for the sake of Christ, shall not lose its reward. And finally, to shew that our Lord requires herein nothing of us, but what he practised himself; we frequently read of his being moved with compassion at the sight of the multitude having nothing to eat, to whom he gave food, lest they should faint by the way. On various other occasions, at the sight of the lame, the blind, and the sick, to whom he gave limbs, eyes, and health. Even at the sight of the complicated misery of Jerusalem, when the measure of her iniquities being filled up, and his compassion could have no other effect, it dissolved into tears. Let the same mind then, my brethren, be in you, which was in Christ Jesus.

What has been hitherto delivered, is a true description of a good man, or a christian. Suffer me, in the next place, to inform you, that it is
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the real basis on which Free-masonry is built. To confute the aspersions of the illiberal and ungenerous on this our royal art, is not my intention; yet to descant a little on our noble and antient order will, I hope, neither expose me to censure nor displeasure. If our first parents had remained in their terrestrial paradise, they would have had no occasion for the mechanic arts, or any of the sciences now in use, but having lost their innocence, they, in that unhappy moment, lost their supernatural ability and inspired knowledge. From that fatal æra, we date the necessity and origin of the liberal arts and sciences. The royal art was, beyond all doubt, coeval with the above sciences, and so was carefully handed down by Mathusalem, his grandson Noah, who transmitted it to posterity; and it has, and I hope ever will be preserved, with that veneration and esteem it justly merits, and none but the worthies of this, or any other nation, ever will be initiated in this our royal art.

Having briefly shewn you the antiquity of our mysteries, I shall, in a few words, point out
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its utility.—As all societies without due regulations, must necessarily hasten to ruin; so Freemasonry, unless accompanied with brotherly love, beneficence, and truth, will speedily rush into discredit. By brotherly love we are to understand a generous principle of the soul, which looks upon the human species as one family, created by an all-wise Being, and suffered to exist for the mutual assistance of each other. Beneficence calls forth that generosity of mind into action, and liberally alleviates the burdens and miseries of the wretched. Truth is a divine attribute, and the fountain of masonic virtues. — This is an edifice founded upon a rock, which malice cannot shake, nor time destroy. What a secret satisfaction do we Free-masons enjoy; when in searching for truth, we find the first principle of useful science preserved among us, as we received it by oral tradition from the earliest ages; and this truth is also confirmed by the testimonies of the best and greatest men the world has produced. But this is not all, the sacred writings confirm what I assert, the sublime part of our mystery being there to be found; nor can any

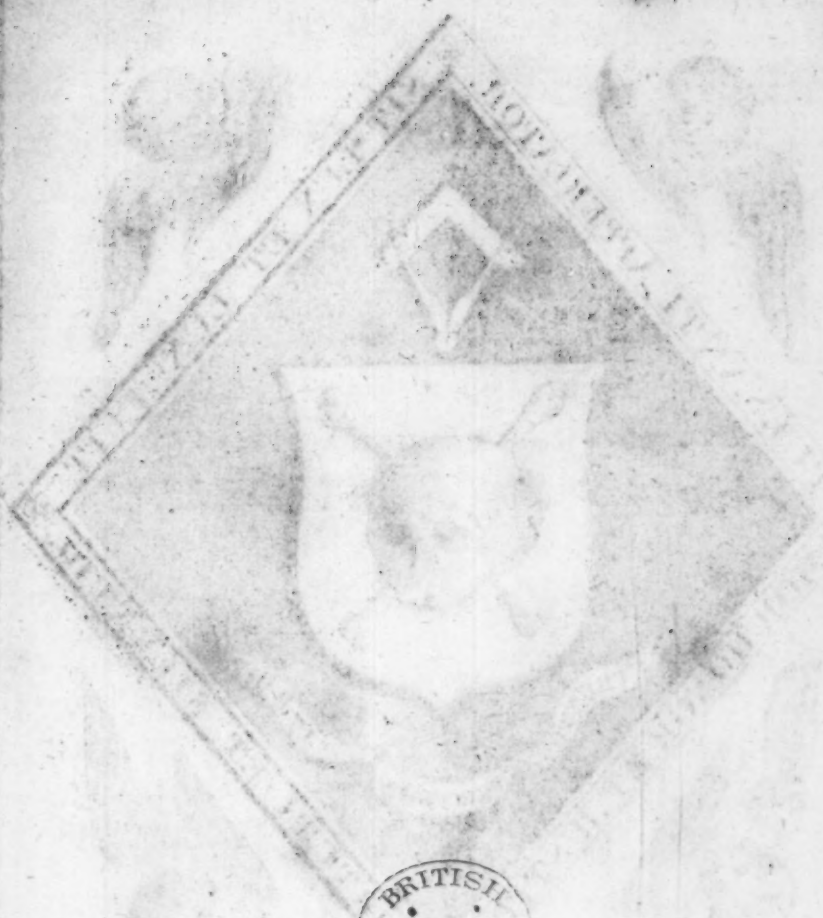
christian brother (let me speak it distinctly) be a good Mason, that does not make the word of God his first and principal study.

I cannot pass over in silence, the grafted inveteracy the fair sex in general entertain of Masonry; but as you have heard our grand principles explained, I trust, in future, we shall have your approbation, rather than your censure; for be assured, the greatest satisfaction a Mason can receive, is the patronage of the fair, and their protection, his chiefest glory.

To conclude; Masonry is the daughter of heaven; the patroness of the liberal arts and sciences, which polish and adorn human nature; thankful ought they to be, who have it in their power to embrace her, and happy are they who do. She teaches the way to content, with fervency and zeal unfeigned; as sure of being unchangeable, as of ending in felicity. Invested as we are with that ancient and noble badge, which yields preference to no honour, or order in the universe, let us determine to abhor every act, that may lessen the dignity of a profession,

session, which to this hour, is the glory of the greatest men on the face of the globe.—Let us conform our whole lives to that great light, the law of God; and let our actions convince the world, that truth, brotherly love, and a desire to afford relief to the distressed, are the grand principles on which we proceed. So that this life having passed in the discharge of our duty, as men and Free-masons, we may at length, with all mankind, be received into the presence of our Supreme Grand Master, and rejoice in hearing him say, Well done, ye good and faithful servants, enter ye into the joy of your Lord.

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 with all mankind, be received into the protection
 of our Supreme Grand Master, and rejoice
 in hearing him say: Well done, ye good and
 faithful servants, enter ye into the joy of your







A N

O R A T I O N,

DELIVERED BY A BROTHER,

A T

THE ST. PAUL'S LODGE, No. 41,
B I R M I N G H A M;

OCCASIONED BY THE DEATH OF

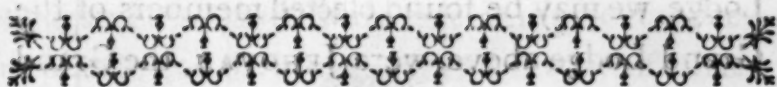
Mr. J A M E S R O L L A S O N,

A Member of the above,

ON THE 17th OF APRIL, 1789.







A N

O R A T I O N, &c.

IT is an awful thought, and well worthy our most serious reflection, that, in the space of a month, our small society should a second time be called together, on so solemn an occasion as the death of a brother.* To us, indeed, much instruction, much benefit, may thereby accrue, as it should most forcibly imprint on our minds the uncertainty of human life, and how greatly it is our interest, as well as duty, with diligence and earnest attention to pursue the sacred tenets of Masonry, by always keeping in view those three great lights of our ancient order, which direct us in our duty to God, to our neighbour, and to ourselves, that when the summons arrives for us to leave this Earthly Lodge,

* Mr. William Lander, of Moseley, died March 5, 1789.

Lodge, we may be found elected members of the Grand Lodge above, were JEHOVAH, the Grand Master of the Universe, constantly presides.

From an early period the custom of paying a due and solemn tribute of affection to the memory of a deceased brother may be traced. King Solomon, that Prince of Architecture and Grand Master Mason of his day, allowed time to the craft to indulge their sorrow for the death of their beloved master Hiram Abiff, after he had been buried with great solemnity in the Lodge near the temple, according to the ancient usage amongst Masons.

In conformity to this laudable custom, we are here assembled in the character of Masons, to pay the last tribute of esteem to the memory of our late worthy friend and brother Mr. J. R. thereby demonstrating the sincerity of our esteem for him, and our steady attachment to the principals of this honourable order. Let us, therefore, with propriety support the character in which we now appear;—on every occasion advert to the nature of our solemn
engage-

engagements, and with becoming reverence supplicate the divine grace and favour of that eternal being, whose goodness and power knows no bounds, that we may prosecute our journey, without dread or apprehension, to that far distant country from whence no traveller returns.

The last offices paid to the dead are useful *only* as they are lectures to the living; from them therefore we are to derive instruction, considering every solemnity of this kind as a fresh summons for us to prepare for the awful change.

Thin is the partition between this world and another, and short the transition from time to eternity! In the midst of life we are in death, and we cannot ascertain our preservation a single moment.—So strong is the arm of the tyrant, true is his aim, and sudden as lightning sometimes his arrows are launched, that we ought never to promise ourselves safety in any expedient, but constant preparation.

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For notwithstanding the various momentos of mortality we daily meet with, notwithstanding we are convinced that death hath established his empire over all the works of nature, how apt are we to forget that we are born to die,—we go on from one design to another, add hope to hope, and lay out plans for the subsistence and enjoyment of many years, till we are suddenly alarmed by the approach of death, when we least expected him, at an hour which we probably concluded to be the meridian of our existence, and at a time when we are perhaps least prepared to meet him.

What are all the externals of majesty, the pride of wealth, the pomp of earthly greatness, when nature is called upon to discharge her debt : —The sudden visitation of Providence on our late friend and brother, affords us an awful lesson of the uncertainty of earthly happiness.

Let then this example of mortality excite our serious attention, and strengthen our resolutions of preparing for the awful change; as
life

life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity, but let us embrace the happy moment, while time and opportunity offer, to provide with care for that solemn hour, when nothing but the reflection of a well spent life can give us comfort and consolation;—then shall our expectations not be frustrated, nor shall we be hurried unprepared into the presence of God, before whom the secrets of all hearts are open, and from whose dread tribunal no culprit can escape.

As it hath pleased the divine creator to remove our brother from the cares and troubles of this transitory existence, to a state of eternal duration, and thereby weaken the chain by which we are linked together, may it incline us who survive him, to be the more firmly cemented one to another, in the ties of union and friendship, that by regulating our conduct agreeable to the dictates of truth and wisdom, we may in the last moments enjoy that serene tranquillity of mind, which will ever flow from the reflection of a life well spent.

While we drop the sympathetic tear to the memory of our deceased brother, let charity induce us to throw a veil over his foibles, but let us not withhold from his memory the praises his virtues may have claimed;—his meritorious actions let us imitate, and from his weakness let us derive instruction,

To the grave the body of our brother is resigned, there to remain to the general resurrection, in favourable expectation that his immortal soul will then partake of joys prepared for the righteous, from the foundation of the world; and we pray God of his infinite goodness to extend his mercy to all of us, and crown our felicity with everlasting bliss, in the expanded realms of a boundless eternity,





T H E E L E G Y,

*Set to Music and sung by Brother James Cresshull, of
Birmingham.*

- I. FROM this vain world of noise and strife,
T' enjoy a new-born heav'nly life,
Our dearest brother fled !
His body we commit to earth,
His soul to G O D who gave it birth,
To raise him from the dead.

*Chorus—To the Powers Divine all glory be given,
By men upon earth, and by Angels in Heaven.*

- II. The sweet remembrance of the just
Shall flourish while he sleeps in dust,
Our hope in Heav'n secure.—
The wicked's mem'ry shall decay,
And vanish, like a shade, away,
Nor thought of any more.

Chorus.—To the Powers Divine, &c.

- III. In the grand awful LODGE above
Dwells concord, harmony, and love,
Eternal peace and rest.
Our God is merciful and kind ;
Then seek in time and you will find
A blessing 'mongst the blest.

Chorus.—To the Powers Divine, &c.

20 JY 63

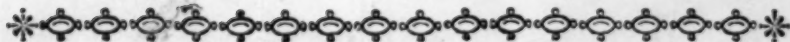


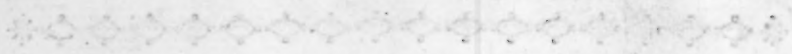
A N
O R A T I O N,
DELIVERED AT THE DEDICATION OF
FREE - M A S O N ' s H A L L,
A T T H E
C I T Y O F Q U E B E C, I N C A N A D A.

By ALEXANDER SPARK, A.M.

PUBLISHED AT THE REQUEST OF THE SOCIETY.

Sapientia ædificavit Domum suam; excidit Columnas suas septem.
“ SOLOMON.





O R A T I O N

PROCEEDINGS OF THE SOCIETY

FREE - MASON - HALL

CITY OF CANADA



BY ALBERT A. M.

PUBLISHED AT THE REQUEST OF THE SOCIETY

2, 1885
LONDON





A N
O R A T I O N, &c.

*R. W. Grand Master ; Brethren all, and illustrious
Hearers,*

IN every art two things seem peculiarly deserving of attention, its origin and its design. And perhaps there is none that can boast an origin more ancient and venerable, or a design more benevolent than that of Masonry.

When the Almighty fiat first bade this visible creation exist, as the sacred page informs us, it was without form and void, and darkness was upon the face of the deep: it was yet a rude and shapeless chaos. But the divine architect stretched out the line upon it, and reduced it to symmetry and order, so that we now behold the whole fabric stand confest, a stupendous monument

monument of eternal wisdom—its pillars invested with strength and adorned with beauty. Executed with skill minute even below the sight of the philosophic eye, and vast beyond the bounds of imagination, it pronounceth its author to be divine. Such was the original design of the eternal mind—and such we now behold the fair and magnificent fabric of the universe.

But had the divine architect here stopt short—had he not also given being to another system, namely, one of an intellectual kind, not only had the most glorious and excellent part of the divine workmanship been left unfinished, but even that which was created might have remained for ever unnoticed and unadmired. Though the fabric was beautiful and stupendous, it had been but like a deserted mansion, without inhabitants. Though the picture was fair, and the colours exquisite, yet none had been conscious of its beauty, but he alone who first designed and made it.

As an inhabitant, therefore, of this visible creation, and a witness of its beauty and magnificence,

ficence, the great author of nature gave being also to the intellectual system—he bade the human intelligence exist, and be conscious of good and evil, of beauty and deformity, of virtue and vice. As the former system was made the grand model of visible order, of measure and proportion, so was this last the subject of moral beauty and rectitude. The one is the object of science and the other of morality: and these, if I mistake not, are the two grand pillars of the Masonic art. On these its solid basis rests, and hath ever rested unshaken and unimpaired. Thus, it claims an origin coeval with the world; and its professed design is to promote civilization, and to adorn human life with every scientific and moral accomplishment.

By what remote cause—or by what chain of causes or accidents, mankind originally formed for virtue and society, were led to pervert the intention of their nature, and to lose the proper means of improvement—how they were first divided amongst themselves, became rude in their manners, hostile to their own species, ignorant and unfociable, it is not our present business to enquire; suffice it here to observe that the fact

itself is unquestionable, and that the immediate visible cause is the neglect of science and cultivation. Almost in every nation, at some particular period of its history, men have been found rude as the marble in the quarry; possessing indeed a capacity of moral beauty, and of the fairest proportions of virtue, but requiring the skilful hand of art and culture to form and polish them. Such, we are informed, were the ancient inhabitants of Greece (afterwards the most polished nation in the world) before its savage tribes were tamed by the harmonious lyre of an Orpheus. And such are the inhabitants of every nation, while yet unenlightened by science—untaught and unexperienced in the exalted virtue of benevolence—and unconscious of the sacred bonds of social union. Wild as the woods in which they roam, and fierce as the animals with which they herd—their clothing the spoils of the chase, and dens their only shelter. Such is the picture of human life unenlightened by science, and unadorned by art and cultivation.

In the midst of this chaos of intellectual nature, behold Masonry, whose task it is to enlighten

lighten and to adorn—behold the heaven-born virgin appear, bearing in her hand the lamp of science, the mirror of truth, with the various ensigns of art;—joy smiling in her countenance, the fair semblance of virtue and internal peace. Steadily regarding the beauty and symmetry of the divine workmanship, both in the visible and intellectual world, and fired with a noble enthusiasm to examine and to imitate; from the former she derives the various arts and ornaments of life, and from the latter the rules of social duty. She teacheth mankind to perceive that they were formed for society, and that there their nature can reach the highest perfection and happiness. She bids them lay aside the fierceness of an hostile disposition,—and teacheth men of every nation, of every different faith, and of every rank in life, overlooking the prejudices and distinctions, which education or fortune may have established, to embrace one another like brethren, and to give the soul to harmony and love.

Union adds strength to enterprise, and fire to genius and invention. Under the culture of her hand, we therefore, soon perceive the va-

rious arts and embellishments of life, improved and diffeminated. Where lately all was waste and deformity, we now behold the stately dome arise, and display its magnificent ornaments. The rude and shapeless marble assumes form and proportion, and nature's fairest tints seem to live on the canvas. Lo! Music also, attended by soft poesy, her sister art, gives to harmony the trembling strings, and wakes the soul to ecstasy; whilst the mighty tide of bold majestic verse tames the savage breast, and forms it to humanity and love. This is the labour, and this the pride of Masonry, by such arts as these to adorn life, and to humanize the temper.

Heaven, well pleased, first viewed the bold and generous design, with a look of soft complacency, then blessed the enterprise, and bade the virgin proceed and prosper. Attended by soft-eyed charity her inseparable companion, we now therefore behold her travelling down the vale of time, hung round with the most venerable relics of hoary antiquity, and crowned with the richest honours of every preceding age, that with the same munificence, and the same benevolent

benevolent hand, she may yet bless and adorn posterity.

This, my worthy brethren, and illustrious hearers, is but a faint and general outline of the origin and design of the Masonic art. Time would fail me to descend to particulars. But could it be thought requisite, in order to reflect honour on a society so ancient and venerable, I might yet mention the many distinguished characters who have composed and patronized it, in every age. From the wise king of Israel, who, on Masonic principles, first built a temple to the God of Jacob, down to the present time, it boasts a line of worthies,—of kings and heroes—of the great, the good and the wise in every nation, whose names would do honour to any society. To rehearse them here would be tedious, and it is unnecessary. But every Mason of this assembly will doubtless consider it as a fortunate and pleasing circumstance, that under an officer of the royal blood,* the most important office belonging to Masonry, within the realm of Great Britain, should, at this day, be discharged by a nobleman of the most distinguished

* Duke of Cumberland, Grand Master of England.

tinguished character,† so nearly allied to the noble lord who presides over this part of the British empire, and who now honoureth us with his presence and patronage.

Were it necessary that I should here specify any particular example of that charitable disposition, which hath ever characterized the fraternity as a collective body, I should, my worthy brethren, mention your own late exertions in raising a fund of charity in this city, as a recent example of a benevolence truly Masonic. And I gladly embrace this opportunity to congratulate you on the present advanced state of that charity, and the pleasing prospect of seeing it soon completed. This house, now dedicated to Masonry, to virtue, and to universal benevolence, and appropriated solely as a fund for the relief of indigence, will serve as an additional and recent testimony to the world, of the humane disposition which actuates a society of Free-Masons. But it must often also recal to your remembrance the irreparable loss, which you in particular, and the society in general have sustained, by the much lamented death of
our

† Earl of Effingham.

our late worthy, Right Worshipful Grand Master,* by whom this charity was chiefly promoted. To his activity and zeal, under the blessing of Heaven, the poor are principally indebted for the benefit and assistance which, it is hoped, they will long derive from it. While Masonry, therefore, holds her sage assemblies, or celebrates her mystic rites, under this roof, she shall mention his name with delight, and often consecrate a tear to his memory.

Permit me farther, my brethren, to congratulate you on the satisfaction which every one of you must now feel, at having in any degree contributed to so laudable a design. Surely to be in any measure instrumental in removing sorrow from the hearts of our fellow creatures—in shielding the innocent from insult and oppression—or in wiping the tear from the eye of misery, cannot but upon reflection, yield the most solid delight. What can contribute more to our own enjoyment of ourselves than to see others made happy by our means? The joy and satisfaction are reciprocal. What we bestow in charity well applied, we receive in self-

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* Col. Carleton, late Provincial Grand Master of Canada.

complacency, and in the approbation of conscience, which pours upon the soul the joy and radiance of heaven!

Thus hast thou, great God of nature! annexed the most solid joy and happiness to virtue, and ever closely united our duty with our interest. With one heart, and one accord, we now therefore lift up our eyes unto thee, thou sovereign disposer of events, humbly imploring thy divine blessing, and most gracious assistance, to second all our endeavours to alleviate the distresses of the indigent, and to dispense joy and happiness to our fellow creatures. Oh! thou parent of goodness, make us truly sensible of the exalted pleasure of doing good, and let our labour of love be crowned with abundant success. To thee we look for assistance and direction in all our undertakings; and our souls rejoice in thy dominion.

“ Hail universal Lord, be bounteous still

“ To give us only good ”——And——

“ To thee whose temple is all space,

“ Whose altar, earth, sea, skies,

“ One chorus let all being raise

“ All nature's incense rise.”

LIST of Regular Chapters of the Royal Arch, held under Constitutions from the GRAND and ROYAL CHAPTER, with their Places and Times of Meeting.

- 1 *RESTORATION* Lodge or Chap. of the Rock and Fountain.
Shiloh private and occasional.
- 2 *Caledonian*, Downing-street, Rose and Crown 1st Friday.
- 3 *Friendship*, Portsmouth, George 4th Wednesday.
- 4 *Nativity*, Burnly, Lancashire, Thorn Inn 2d Sunday.
- 5 *Canal Lodge or Ch. of the 1st Miracle*, Coln, do.
- 6 ————— Manchester.
- 7 *Unanimity or Lodge of Intercourse*, Near Bury, Lancashire, Swan
with Two Necks, the last day of Oct. and the last of every
2d month following.
- 8 ————— Swansea.
- 9 *Charity*, Bristol, Assembly Coffee-House.
- 10 ————— Bengal.
- 11 *Kilwinning or Caledonian Lodge*, this Chapter is a revival of
No. 2.
- 12 *Unity*, Colchester, Red Lion.
- 13 *Concord*, Southampton, Guildhall.
- 14 ————— Liverpool, George's Coffee-House 1st Monday.
- 15 *Social Brethren*, Calcutta.
- 16 *Emulation*, King-st. St. James's, White Horse, first Tuesday
in Mar. June, Aug. and Dec. and every fifth Tuesday that
may happen.
- 17 *Union*, York.
- 18 *Royal Cumberland*, Strutton Ground, Westr. Cooper's Arms,
4th Friday.
- 19 *Unity*, Quebec.
- 20 *Harmony*, Salisbury, White Hart.
- 21 *Amity*, Poole, Dorset, Antelope.
- 22 *Durnovarian*, Dorchester, Royal Oak.
- 23 *Unity*, Plymouth.
- 24 *St. Michael*, Chester.
- 25 *Universal Benevolence*, Plymouth Dock, King's Arms.
- 26 ————— Genoa.
- 27 *Fortitude*, 1st Reg. Dragoon Guards Last Thursday.
- 28 *Royal Cumberland*, Bath, Bear Inn 4th Monday.
- 29 *Resolution*, Exeter, Bear Inn Last Wednesday.
- 30 *Friendship*, Dartmouth, Private Room 1st Monday.
- 31 *Science*, Salisbury, Parade Coffee-House 3d Friday.
- 32 *Britannia*

- 32 *Britannia*, Whitby.
 33 *Fortitude*, Birmingham, Shakespear Tavern 2d Tuesday.
 34 — Weymouth, King's Head.
 35 *Minerva*, Kingston upon Hull.
 36 *Holy Mount Meriah*, Chatham, Mitre.
 37 *Philanthropic*, Horslydown.
 38 *Concord*, Canterbury, King's Head.
 39 *Industrious*, Hull.
 40 *Dovre*, Christiania Norway.
 41 *Prudence*, Ipswich, Green Man 2d Wednesday.
 42 *Leijra*, Copenhagen.
 43 *Rectitude*, Bocking, Essex, White Hart
 44 *Zion*, Hanover.
 45 *Concord*, Bolton Le Moors, Lancashire, Hope and Anchor,
 last Wednesday in Feb. May, Aug. and Nov.
 46 *Harmony*, Kingston, Surry, Castle occasional.
 47 *Union*, Bridgewater, Swan, 3d Monday.
 48 *Prudence*, Fleet-street, Bell 3d Friday.
 49 *Hope*, Deptford 4th Thursday.
 50 *Prudence*, Half Moon-st. Piccadilly, Griffin 1st Monday.
 51 *Concord*, Durham, Granby Lodge, a private Room, last
 Thursday in Jan. March, May, July, Sept. and Nov.
 52 *Land of Cakes*, Eyemouth 3d Tuesday.
 53 *Goodwill*, Braintree, Essex, Bull Inn.
 54 *Gibraltar*, Gibraltar.
 55 *Mount Sinai*, Antigua.

OFFICERS

OFFICERS of the GRAND LODGE of the ROYAL
ARCH, A. L. 5792. A. D. 1788.

Patrons of the Order, His Royal Highness the D. of Cumberland.
His most Serene Highness Ferdinand Duke of Brunswick,
His most Serene Highness Charles Duke of Mecklenburg
Strelitz, Germany.

Grand Masters, James Hefeltine, Esq. Mr. Benjamin Lancaster,
the Rev. J. Frith, A. M. Z. H. J.

President of the Council, Sir Peter Parker, Bart.

Inspectors General, and Commissioners of the Great Seal, James Galloway, Esq. John Brooks, Esq. James Hefeltine, Esq. John Allen, Esq. Inspectors elective only from P. G. M. Z.

Correspondent General, James Hefeltine, Esq.

Treasurer, Francis Const, Esq.

Past Grand Masters, Z. James Galloway, Esq. Thos. Dunckerley, Esq. John Brooks, Esq. James Hefeltine, Esq. John Allen, Esq. Bartholomew Ruspini, Esq. Francis Const. Esq. Sir Herbert Mackworth, Bart.

Superintendants of Provinces, Thomas Dunckerley, Esq. Bristol, Devon, Dorset, Ely, Essex, Gloucester, Hants, Kent, Somerset, Suffolk, Surry, and Wilts. John Allen, Esq. Cheshire and Lancashire. Sir Herbert Mackworth, Bart. South Wales. Richard Garland, Esq. Yorkshire. The Hon. Bernt Anker, Denmark and Norway. Captain Augustus Graefe, Germany. Sir John Johnson, Bart. Canada, Nova Scotia, New Brunswick, St. John's Newfoundland. John Valentine Holst, Esq. for the United Dutchies of Livonia and Esthonia, and of the dominions of his Serene Highness the Duke of Courland.

N. B. Superintendants must be Past Masters Z. of some Chapter.

Past Grand Masters, H. Sir Peter Parker, Bart. Mr. James Neild. Mr. Thomas Martin. Lieutenant General Rainsford.

Fast Grand Masters, J. Thomas Preston, Esq. Edw. Hill, Esq.
Scribes, Mr. Samuel Plaisted, Mr. Andrew De Hayes, No. 1,
 Crown-street, Westminster.

Recorder, The Rev. John Frith, A. M.

Sojourners, Mr. Samuel Webbe. William Clephane, Esq. Mr.
 Thomas Callendar.

Master of the Ceremonies, Bartholomew Ruspini, Esq.

Steward, Mr. Rowland Minns.

Chaplain, The Rev. Waring Willet, A. M.

Organist, Edmund Ayrton, Mus. Doc.

Sword Bearer, John Paiba, Esq.

Standard Bearer, Mr. Thomas Hartley.

Janitors, Thomas Johnson. Miles Gabriel.

* * All who belong to the Grand Chapter, supersede those of the
 same nominal rank in any other Chapter.

F I N I S.

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